

The Gospel of Cause.. and Effect

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εἰ μὲν γινώγῃς τὸν θεόν,
γινώθῃ σαυτὸν· εἰ δὲ γινώγῃς
σαυτὸν, γινώθῃ τὸν θεόν.



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THE GOSPEL OF CAUSE AND EFFECT

BY
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Evangelist

Author of "Life
and Labors of Rev.
Vivian A. Dake,"
"The Midnight
Cry," "Marvels in
Metaphor," etc. ✕

OR THE PHILOSOPHY OF
REWARDS AND
PUNISHMENTS HERE
AND HEREAFTER.



*"Let this mind be in you which
was also in Christ Jesus who being
in the form of God (man was
originally made in the image of God)
thought it not robbery to be equal
with God."—Phil. 2:5,6.*

Reader, consider the extent of
this astounding command.

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PREFACE.

The writing of this manual on the philosophy of rewards and punishments here and hereafter is the result of a semi-inspiration which took hold of the writer's heart while engaged in earnest and prolonged prayer for a real revival of true religion. That inspiration came in, doubtless, through the medium of the earnest thought that the writer has given for years to the writing of another book, soon to be placed before the public, "The Coming Revival: Its conditions and the nature and extent of its results, as contradistinguished from all preceding revivals." "THE GOSPEL OF CAUSE AND EFFECT" is a practical protest against formalism and a powerful plea for heartiness in all worthy undertakings. Physiology, philosophy, geology, psychology, astronomy, and even the crude studies of phrenology and physiognomy and the experience and history of the animal, vegetable and mineral worlds are called in to testify to the truth or falsity of the gospel and its demands. These witnesses are seen to raise their hats, make their bow and swear by the innate elements of their own being and the universal and essential nature of all created substances, that the gospel is true and its demands wise and good in the superlative degree. There is no more beautiful, interesting or instructive subject for study than the law of "*cause and effect*," and a careful perusal of these pages will we hope prove a blessing to many by begetting a deeper love for its examination.

THE AUTHOR.

*Si cognosceres Deum, te cognosce;
si cognosceres te, Deum cognosce.*

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CHAPTER I.

That shrewd and thoughtful observation of facts and faces, which some would exalt to the dignity of a science, called "Physiognomy," shows plainly that the invisible man has nearly all his characteristics stamped upon his countenance. It does not

Men are the moulders of their own features.

show as plainly as it might, however, that he is largely responsible, personally, for these very features. Our present dispositions in their magnanimity or pusillanimity are both the fruit and proof of our own noble or ignoble choices in the past. There is no more stupid or groundless heresy current, than the fallacy that men are not responsible for their natures, as revealed in their appetites, tempers, affections, dispositions, etc.

We grant that there is such a thing as pre-natal influence, and that some children, cursed by their

Children have a right to be well born.

parents, are born with a tendency to all evil in general, and to some evils in particular; but that this bad bias is irremediable we cannot admit. To admit of such a thing would be to rob God of His

judicial prerogative; for what right would the Deity have to reward righteousness or punish

iniquity, if men have no control over their lives, but were forced to blindly follow a pre-natal

tendency? Life is really formed from the invisible and internal to the visible and external, and not to the contrary, as is commonly supposed. The soul rescues itself from its mere spiritual condition by exactly duplicating itself in the physical body, through the brain battery and nerve system. The fact is that men are the arbiters of their own future, the architects of their own eternal dwell-

ings. Though saved by faith, men are always "rewarded according to their works," This

is as true physiologically as it is theologically. There is no escape from the consequences of our affections, choices and actions. Our only hope lies in the renunciation of base desire, before choice has made it bloom in action. God himself saves from the effects of sin, largely by saving from the sin itself.

To the thoughtful mind it is written on the very face of all corporeal substance, "He who sins must suffer." He who criminally ignores this warning, deserves to die, lest he perpetuate his ignorance; so it is written, "The fear of the Lord longeth days, but the years of the wicked shall be shortened."

It is so arranged in the very nature of all things that neither meanness nor magnanimity can be concealed for any great length of time. The diabolism of a deed registers itself in the very countenance of the evil-doer, and the eye of the intelligent observer becomes a sort of nasal organ with which he smells the act. This is the principle embodied in the words of Holy writ, "He beautifies the meek with salvation," that is, through a holy, benevolent life.

There is no one so thoroughly deceived as the one who would deceive another. And the record of his deception is in his countenance no less than his conscience. As in the days of Esther, men hang themselves today as high as Haman, by building gallows for others. Nebuchadnezzar's fiery furnace slew the Babylonian officials that thrust the three Hebrews into its burning bosom; while the righteous trio had only their bands burned off by the flames. It is rather fatal business to "make it hot" for others. God has said, "With what measure ye mete withal, it shall be measured to you again."

Righteousness is largely its own reward, and wickedness its own punishment, even in this life. The things which we permit to lodge in our hearts mould us in their own image, and tincture us with their own taste, be it good or bad. It is a self-act-

Sin and suffering
are united in
eternal wedlock.

ing principle, a subtle compensation, that finds its expression in all the minutiae of life, that "whatso-

Penuriousness ever a man soweth, that shall he
is its own punish- also reap." These words are as
ment. scientific as scriptural. He who

permits base, contracted or unworthy conceptions of God, or ill feelings or suspicions toward man to have a lodging place in his heart, personally becomes by that very fact, base, contracted, groveling and unworthy. He has given activity to a cause which cannot fail in its effect. It is worse than useless to ask God to make us loving, magnanimous and Christ-like while we exercise the opposite traits of character, for exercise must ever develop the particular powers used and not their opposites. Vice

Magnanimity its becomes its own victim and vir-
own reward. tue its own coronation. Work

and wages are equalled. Mean-
 ness mars. Holiness happifies. Crosses crown their victims, while thrones their wicked rulers damn. He who blesses another is blest thereby himself and the benediction received equals the one bestowed.

With both malediction and benediction there is a reactionary movement, which brings them back to smite or smile upon their authors. To be untrue to another is to outrage one's self, and the performance regulates the pay. Simple goodness is embryotic greatness and common honesty is nebular

nobility. Penuriousness impoverishes itself, while benevolence ennobles and glorifies its author.

Impossible to do
wrong and dodge
consequences.

Purity is power, wickedness is
weakness, indolence is idiocy.

Good or evil, God or devil is in the power of our choice. The sinner's warning, "Be sure your sin will find you out," has its counterpart in the Master's words, "He that reapeth receiveth wages;" and that "wage" is seen to embody an eternal element in the clause that follows: "And gathereth fruit unto life eternal." Men will sing or sigh, worship or wail, both here and hereafter, according to the choices they make. The earning of transgression is doom, but the donation of Jehovah is limitless existence.

The mental as well as the muscular qualities are developed by use and shriveled by disuse. It is in the power of the human *will* to decide whether the mental development shall be made prominent in the intellectual, moral or animal qualities, located respectively and significantly in the fore, upper and back parts of the brain. Moral qualities have the power to transform themselves into physical entities, and transmit themselves to the body, through the brain and nerves. Any intelligent investigator after truth can see how the vital connection between the invisible and responsible life quality and the physical body is kept up through the shading off process from muscles to nerves, from nerves to

brain; and from the brain to the invisible "ego" and vice versa.

That wonder of physiology, the voluntary nerve mechanism or attenuated, influential nerve arcs or curved endings which man possesses in a high degree in addition to the mere involuntary or automatic nerve attachment of the lower orders of animals and plants, forms the chief visible agent in the physical transformation and bodily register of the moral miasma of the heart. This miracle of mechanism, these significantly named and located inner and upper influential arcs or voluntary nerves, center in the fountain of the creature's highest intelligence and powers of moral choice. Those orders of animals that have nothing but the automatic nerve arcs, are under no moral law, for they have no moral faculties. Their performances are the instinctive actions of necessity, rather than the result of free will; they are mere animated machines rather than free moral agents. This mere automatic nerve construction secures them from the possibility of depravity, but also precludes the possibility of intellectual or spiritual development. These influential arcs form the key to the telegraph receiving and transmitting instrument of the nerves, which the morally responsible spirit uses to send its messages to every part of the body.

A noble or ignoble choice on the part of the will sets the corresponding brain battery in motion; and

out through the telegraph wires of the nerves the result of that choice is carried, and its nature is actually and indelibly penciled upon every atom of the physical body, like sounds on the cylinder of a phonograph.

The soul registers its nature on the body.

How jealously men should guard their hearts and choose wisely between the subjects of good and evil, presented by God or the devil. The mistake of scientists in general and doctors in particular, has been to separate soul and body and consider life in its visible and physical manifestations only; as if disease had no direct connection with the spirit life-spring. The silly sophistry of the so-called Christian Scientists and mere mental evolutionists is but the reaction from this fallacy and the opposite extreme of the same.

Disease has its rise often in the invisible spirit.

We must not make the fatal mistake of supposing that the mere body is the man. It is but an approximate physical duplication of a spiritual being. The physical machinery is bestowed upon the ethereal man in his probation, as the Scriptures would say, "to profit withal." He must necessarily at the end of his probation, be rewarded or ruined "according to his works." Man is as truly a trinity as is God, his Father; and each of his component parts, body, soul and spirit, are as essential to his perfect being, as to his well-being, both here and hereafter.

It is a great mistake to suppose that the undertaker entirely divorces the spirit and the body. We

**A reunion of soul
and body beyond
the grave.**

will need our minds and bodies again beyond the grave. No one else can have them. They are peculiarly our property. There will be a glorious re-union in the resurrection morning, when we shall have bodies fashioned like unto His glorious body, who is "the chiefest of ten thousand and the one altogether lovely." "This mortal must put on immortality," and "death be swallowed up of life." How carefully then should we watch over and develop our bodies and souls, as well as our spirits; for our works, as the fruit of our affections and choices will eternally distinguish us, "as one star differeth from another star in glory."

This doctrine of resurrection stamps the teaching of the transmigration of souls as an insane im-

**Transmigration
antagonistic to
the doctrine of
resurrection.**

possibility, since our personality and identity must be an individual possession, in the resurrection day and to all eternity. The modern reviving of this old exploded heathen fallacy, that would at present resolve a man into a vivified shadow from the graveyard, and a future nonentity without identity, deserves a severe rebuke for its ignorance and audacity.

We multiply or minify our talents by use or disuse, like the pounds of the Master's parable. God

loves and finds pleasure in every element of the lives that he has made; and his highest glory is

inseparably connected with
 Higher criticism is lower Christlessness in fact. man's greatest good in body, mind and spirit. Our mooted

philanthropy and organized charities are but an insane reaction from the theologian's neglect of the physical body; and so-called higher criticism is a correspondingly insane reaction from the church's neglect of the mind. Higher criticism is lower Christlessness in reality, because in every element it endeavors to do away with a supernatural spirit power and make the soul an element of, or goal for physical and mental evolution. Between the two extremes of higher criticism and thoughtless formalism, there is a happy medium where that which is right in each is unitedly harmonized in a sound Christianity.

Mental and moral development are all right in their places, but all effort to make the soul the

mere fruit of development is
 The development of a nonentity, a manifest fallacy. really to make a man his own progenitor. When our higher

critics prove themselves capable of being their own fathers, it will be time enough to heed their teachings. The developing of a child before it is born or even conceived, is too early for sound education. The development of a nonentity is a manifest fallacy; for development bespeaks the pre-exist-

ence of something to develop. This kind of development, as one has said, is a "devil-up-ment,"

The death-dealing qualities of a fit of anger.

indeed. The degenerate spirit, through a vital faith in Christ must be regenerated and purified, in order to have a medium of true development opened up to it. All development that has not this fact for its base, is pseudo-evolution and not true spiritual growth. To show that the pre-existing spirit, the magisterial will, in its choices, is the responsible agent of virtue or vice, health or disease, life or death, we have only to state an accredited fact, that all of the secretions of the body are purged or poisoned by powerful passions, good or bad.

A mother may instantly kill her infant child by nursing it after a violent fit of anger, or a great fright. Fear or anger has also been known to cause apoplexy and death. Worry or sorrow has been known to turn the dark hair white, make a young person old and wreck a life in a few short hours. Every secretion of the body was poisoned by the condition which the invisible life-energy produced, and which was by it distributed through the brain battery, nerve wires and circulatory blood system.

A chemical analysis of the perspiration or the saliva of persons after a paroxysm of anger, a fit of jealousy or a night of debauch, etc., reveals the

same as being filled with a deadly poison, a breeder of disease and death. An able American authority on therapeutics declares: "Anger changes the chemical properties of the saliva to a poison dangerous to life; and violent emotions sometimes weaken the heart in a few hours, till insanity and death are caused thereby."

It has been discovered by scientists that there is a chemical difference between that sudden, cold exudation of a person under a deep sense of guilt, and ordinary perspiration. The state of the mind can sometimes be determined by a chemical analysis of the perspiration of a criminal, which, when brought in contact with selenic acid, produces a distinctive pink color found in no other case." No wonder God said, "Be sure your sin will find you out."

This is what the apostle James means when he declares that a wicked tongue, as the tool of a bad heart, "defiles the whole body, and setteth on fire the 'wheel of life,' (as it reads in the original, meaning the circulatory system) or course of nature;" and closes by saying, "It is *set on fire of hell*." This is not hyperbolic or metaphoric as many suppose, but purely scientific, as the foregoing facts prove. This implies that men take their

A chemical analysis of the saliva and its awful revelation.

A chemical detective "Be sure your sin will find you out."

The apostle's words of hell fire in the heart are scientific.

fagots to the flames of the eternal pit with them, if they go, in the form of these degenerate natures of body, mind and spirit. Tumors, cancers, fevers, chills and various congestions and diseases, directly or indirectly have their rise largely in unnatural action, as suggested in this text. Jesus said that by keeping his commandments, we should affectionately fear the God of grace and nature, "Who is able to cast *both soul and body* into hell where the worm dieth not and the fire is not quenched." Probation being ended at death, and the experiences and conditions of life being eternally fixed, of necessity the "worm" of remorse cannot "die," nor the "fire" of unholy desire "be quenched."

The soul indellibly registers its vices or virtues upon the body. The following pungent passage

The fatal physical results of a fit of anger.

from a worthy contemporary is to the point here: "If a person is dominated for a moment by, say a fit of anger, there is set up in the physical organism what we might justly term a bodily thunder-storm, which has the effect of souring or rather corroding the normal, healthy and life-giving secretions of the body; so that instead of performing their natural functions they become poisonous and destructive. And if this goes on to any great extent, by virtue of their cumulative influences, they give rise to a particular form of disease, which in turn becomes chronic. So the emotions opposite

to this, those of kindness, love, benevolence, goodwill, etc., tend to stimulate a healthy, purifying and life-giving flow of the bodily secretions. All the channels of the body are free and open and the life goes bounding through them." These same benevolent forces, if kept in boundless activity, have a tendency in time to counteract the poisonous and death-dealing effects of their opposites. God has said, "A (divinely) merry heart doeth good like a medicine, but a broken spirit drieth the bones." In the light of this scientific fact, no wonder God has said, "Keep thy heart with all diligence, for out of it are the issues of life."

If the effects of vice or virtue are seen to be so great upon the physical body, what infinitely greater effects must be produced upon the never-dying spirit.

The countenance
as a register of
crime.

Even ignorant people recognize the fruit of this truth, that the crime is registered in the countenance, in the fact that they look in the faces of wicked men for traces of past guilt and present degeneracy. Again, the reason why bad men find it hard to break away from their wicked habits, lies in the fact that they have lived so long in certain characteristics and through exercise have developed certain base brain faculties, till those faculties and nerve habits are strong and assertive and not easily crushed out. Such men's natures are not only grooved to evil, but

developed in it. The gospel alone offers a rescue from this awful state, in that it begets new appetites, tempers and passions in the man and leaves the old, base brain developments to shrivel through disuse, while the moral qualities are being developed by use.

"A new heart and a new spirit will I put within you." The new spirit has new desires, appetites, passions and choices; consequently, a new development of the mind. Science emphasizes the Master's words, "Ye must be born again."

In the light of this fact, what madness it is to give place to a base or unholy feeling, passion or choice. What a mighty incentive to righteousness of life should this prove. From the principle of mere self-interest, do not these truths call for purity, magnanimity, benevolence, patience, charity and every noble choice? Reason and revelation agree in declaring, "The way of the transgressor is hard."

This is the basal principle of the gospel blessing in general. Good news when believed, causes great joy, and the ecstasy of spirit thus produced inspires a more rapid and healthful heart action; thus all the natural activities of the body and mind are stimulated and strengthened and the encroachment of disease and decay resisted. The

Grace or disgrace
now and eternally,
which shall it be?

Hope and happiness
the basis of health.

gospel was called by angels, "Glad tidings of great joy, that shall be unto all people." When a man actually believes that angelic message of glad tidings of a limitless and free redemption, the result is that "great joy" is produced in his heart at once. A new energy seems to leap out through his veins, quickening every faculty into natural and boundless activity. His step is firmer, his cheek is redder, his eye is more full of the fire of expectation, and a general strength and elasticity is infused into the whole body and mind. This is the inspira-

Faith or unbelief
springs of hope
or despair.

tion of hope, begetting a fervency
of spirit as its natural fruit.

This fervency as the fruit of faith is the antipodes of the dead formality which is the fruit of unbelief in the glad tidings. Faith or unbelief is the spring of expectation or despair and in its last analysis, in both intensity and extent, hopefulness is happiness, healthfulness and heaven while hopelessness is haplessness, healthlessness and hell. Hope surely inspires happiness, happiness certainly tends to healthfulness and the combination of hope, health and happiness forms a heaven on earth, limited only by their own degree.

We must further elucidate this fact that the ruinous consequences of badness are as manifest in the body as in the spirit. Sin is an unnatural element, an abnormal inoculation in the whole life,

and its natural results are as disorganizing and destructive in the realm of the mind and body, as

The destructive effects of moral wrong upon the body.

insanity or smallpox. Take the indulgence of an abnormal and acquired appetite for narcotics, as opium, cocaine, tobacco, snuff, liquor, etc.; the effects at once go beyond the spiritual realm of theological guilt and influence the natural realm of physiological law, resulting in disease and pain and premature death.

This is equally true of licentiousness, gluttony and every unnatural appetite or habit of body, mind,

Violent passion as a malignant poison.

or spirit, as was previously shown. Every disturbance of the natural or spiritual equipoise is a cause of nervous disorder and bodily disease. All violent passion is just so much poison infused into the system and soul, mind and body are influenced thereby. The mind and the spirit must rest in perfect and natural balance, or the abnormal condition caused by the unbalanced and disquieted state of the same results in friction, inflammation and the unnaturalness of disease. Wickedness then is a prime cause of disease, as God's Word declares, "By one man's transgression came sin into the world and death (disease) by sin." Here either ignorantly or willfully we find the continuous cause of the poisoning of the fountain of physical health to this day. "The way of the transgressor is hard." It is no

proof against this general fact that disease becomes hereditary or contagious and, at times smites the innocent. It is rather a part of the Lord's corrective plan to influence the good to force the bad, as far as possible to live naturally and right.

Moral badness transforms itself into physical disease by the spirit's poisoning of all the secretions and fluids from which the waste of tissue is daily supplied.

Moral wrong is a well-spring of physical disease.

Anyone who will put himself to the task (profitable as tiresome) of tracing the bubonic plague, or the significantly named smallpox back through their varied stages and changes to their original springs may prove the soundness of this fact and greatly add to his general store of knowledge. No thoughtful and intelligent man will honestly contest this truth of the rise and spread of disease, plague and physical and mental disorder generally through the vices and unnatural lives of men.

The unnatural fermentation in the secretions and fluids from which the waste of tissue is supplied causes the remade matter to be abnormally developed from a poisoned or an unnatural substance, so that even in the daily reconstruction of brain and brawn the effects of the poison of sin is seen. The very atomic and corpuscular formation of tissue is perverted or de-

A malformation of tissue caused by an unnatural brew in the secretions.

formed and it becomes a malformation in its process of upbuilding. This malformation of tissue is the retribution for sin.

Look closely into the bloated and inflamed face of the drunkard and be not faithless but believing.

The drunkard or the libertine as an object lesson on cause and effect.

Not the drunkard's face alone, but every part of his body and mind inside and out is thus inflamed and poisoned. This is

equally true of the libertine in his emaciating of his system; and this poisoning or impoverishing process in greater or less degree exists in all sin. A night or even an hour of debauch is often followed almost instantly with chills, fevers, headaches, etc. Stagnant stomachs, lazy livers, and arrested or unnaturally accelerated circulation, resulting in various diseases are the natural fruits of such unnatural and sinful lives.

We ask the physiological skeptic, why does the drunkard's face swell? why does the debauchee's

Some knotty questions for the physiological skeptic.

head ache? why does a fit of anger upset his own stomach?

Why does worry drive men insane, or fretting consume the flesh from a woman's bones, if investigation is mistaken in showing that there is an unnatural brew in the secretions caused by the sinful act. All nature rebels against the abnormal element of badness, and functional discord and death are the result. What causes the strong,

offensive odor around a violently angry person or a debauchee? It is caused by nature's effort to throw off the poisonous matter with which he has filled all the secretions of his body. If it were not for this benign provision of nature, death would be the certain result.

Science when sound declares that sin is suicidal and unholiness is hell in nature and degree. What

There was a possible method in the madness of Swedenborg. Swedenborg said he saw in a vision of the inquisitorial angels and devils running their fingers

and eyes over the physical and spiritual members of blessed and damned spirits to find in the very physical and spiritual element before and after death, records and measures of their virtue or vice, seems more scientific than silly today.

If this is true of vice, it goes without saying that the very reverse is true of virtue and of holy living generally. Also, if the forego-

What is true of vice is conversely true of virtue. ing is true of one individual, it becomes equally true of a com-

munity, state or nation; and these distempers being largely transmittible are handed down through offspring to future generations, till it is no wonder the world is a reeking hot-bed of ignorance, disease and pain and society is in danger of being disorganized by sin in its mental and physical as well as its moral influences. In either sphere vice or virtue demands retribution or remuneration.

We have been looking on the physical consequences, for ignorant men can be more easily shown the results of sin in this realm; but a more terrible

The spiritual and mental results of sin worse than physical results.

state of distemper is begotten in the invisible spirit of the sinner. The will is wrecked, the passions perverted, the imaginations inflamed, the reason partially dethroned, the fears and prejudices crowned, the judgment unbalanced, the affections alloyed by lust, the passions and appetites contending with the judgment, the will clamoring for wrong ends, infidelity and ignorance of spiritual things boasting a superior knowledge than intelligence and faith and the whole realm of the spiritual man thrown into a most confused and unnatural state by this unnatural and devilish element of sin.

Badness therefore is a discordant element in both the natural and spiritual realms, if indeed a

All nature conspires to curse the man who gives a being to sin.

line of distinction can be made between them; and all nature conspires to curse the man who brings the discordant element of sin into being. Could inspiration have done less than to have anticipated science and declared, "The wages of sin is death."

If, as laboratory experiments prove, the whole human structure can be changed very rapidly, for health or disease, by spiritual influences and passions, as well as by physical influences and actions,

who will deny that the real science must necessarily be divine? The spirit often must be purged and

The cause of disease must be the key to its cure.

kept free from its transmittible moral miasma and ethereal poison, if exemption from the physical effects would be enjoyed. No pill-poisoning quackery can dodge this mighty truth.

Ignorance, the spring of all superstition, instead of recognizing that disease is the direct or indirect

Dirty diet or bad behavior the cause of disease.

fruit and proof of a breach of nature's law, and seeking out and correcting the cause of the trouble, rushes off in blind unbelief for chemical poisons and medical mud to doctor the symptoms. Nature has been outraged and the blood poisoned by dirty diet or bad behavior, and ignorance would add more dirt and poison as a cure.

The world is greatly in need of two new remedies. The people's brains need medicating with one and the doctors' conscience with the other, and some of the D. Ds. as well as the M. Ds. of various orders need attention, that both professions be purged.

Surely it is written, God's "*people perish for lack of knowledge.*" Pain is nature's rational protest

Pain as nature's protest against violated law.

against violated law, and her voice should not be stifled until the outrage against which she is crying is stopped. Then, when the lesson is learned

and transgression ceases, God can be confidently appealed to in the name of Jesus, for healing. To be healed before this lesson is learned would be a misfortune. In that case, the absence of the disease would be a greater calamity than the disease itself.

On this principle of our mental and physical bodies being made the register of the good and evil of our passions and choices, we can see how the decisions of the great Judgment day can be accurately arrived at with ease. A compensatory principle with retributive and accurate hand registers the fact on the very physical tissue. The purging or poisoning process is self-detecting in that it stamps its very nature, whether divine or diabolical, upon the organism. The particular revelation of this far-reaching fact in the eternal judgment hour will be nothing more than the literal "opening of the books" of which the Revelator speaks; and each person will be seen to have been his own scribe, while both his conscience and his countenance were the tablets upon which he wrote with the finger of his choices.

The compensa-
tory principle
of Judgment day
decisions.

CHAPTER II.

On the self-acting principle of true reward and punishment each soul will soar or sink to the level for which it is intrinsically prepared. This natural gravitation of the soul to the particular sphere for which its earthly choices and actions have prepared it, will mark the servants of God and the devil, by the instincts to good or evil which they will have themselves developed.

Instincts good or evil, as title deeds to heaven or hell.

Consequently heaven and hell, as present states of experience

are the true title deeds to heaven and hell as future places of abode. Jesus said, "The kingdom of heaven is within you" and consists in "righteousness, peace and joy in the Holy Ghost." In contradistinction to this, it is written in reference to the eternal doom of the wicked, "Death and hell were cast into the lake that burneth with fire and brimstone." This means that the wicked state of experience which is the opposite to righteousness, peace and joy is called hell and prepares the soul for the lake of spiritual fire and brimstone which is the place called hell, its essential abode. In an eternally fixed state the never-dying spirit must live on

forever in its devilish degeneration or its heavenly regeneration, according to its own present choices. Oh, the limitless significance of the divine words, "Behold, I place before you life and death; choose ye." The choice of good or evil is the choice of life or death, both now and eternally.

In both love and hate words are works and works are words. We should be careful what we set our affections upon, for that which we ardently love becomes in a sense our own by that act. Goodness

The boomerang
power of choice
and action in
true retribution.

alone can appreciate goodness
and a due recognition of great-
ness is greatness itself. In the

light of this fact, foolish men are seen to advertise their own shame by letting their envy, jealousy or prejudice blind them to a just recognition and acknowledgment of manifest worth. Prejudice actually poisons its possessor, while jealousy and envy are as suicidal as slander. This law of association so regulates the lives of men, that in its last analysis it makes them merit what they receive and receive what they merit. He who deserves happiness cannot long be kept miserable and he who deserves misery cannot long be kept happy, for both virtue and vice are their own paymasters.

One can no more escape the physical and spiritual consequences of his affections, desires and actions, than he can dodge the decisions of the eternal judgment hour, unless he repent of his sin and be-

lieve God for the blessing of a divine healing of soul and body. In every case of true spiritual blessing

Folly to tease
God for a blessing
until his conditions
are met.

there is a well-defined case of
partial physical healing, in the
removing of local fevers, chills

and inactivity of functions. To hope that any ritualistic performances can nullify this essential fact, is rank superstition; and to pray that God will bless those who neglect the medium of blessing in righteous living is the shame of a heartless religion. There is no use to tease God for a blessing, unless the life be harmonized with the request. It is written, "If I regard iniquity in my heart, the Lord will not hear me."

Right relations to God and nature form the basis of both health and happiness. Wisdom does not waste its time in coaxing the Lord to do differently

Right relations to
God and nature
the basis of de-
liverance.

while bad conditions remain
willfully unchanged by us. She
recognizes the fact that even

God is bound by law and could not possibly have decided to do as he is doing in permitting our afflictions, only as driven to the decision by conditions that we have ignorantly or knowingly permitted to come into our lives. She recognizes that her hope of deliverance lies in seeking out as far as possible the discordancy and rectifying those conditions upon which God's providential actions are based. While those conditions remain unchanged

His very attributes and the essential elements in the case force a God of order to continue his afflictive providences even to death itself in many cases. Yet, "He doth not afflict willingly," it is written, but of necessity, to force us to cease our transgressions either in spiritual or natural things.

Surely, as God has said, "The children of this world are wiser in their generation than the children of light." The church has ever been prone to formalize on fossilized truth; while science owes both its life and success to its vigorous thought and audacious investigation. Inventions, as benign as novel, are ever startling the sleepy world, as fruits of some one's noble and laborious thought.

There is no real distinction between sacred and secular affairs, or between spiritual and temporal truth in the sight of God. All truth is in some sense theological and saving. All truth has its real rise in inspiration, and comes primarily from the heart of Him who said, "I am the way, the *truth* and the life."

The fact of their having separate causes is the shame and defeat of both the theologian and the philanthropist. Their causes are primarily one and will never succeed until they are re-united in holy wedlock. The divorcing of these two "better halves" of this divine mosaic leaves theology and

All truth is theological and in some sense saving.

philanthropy respectively, as a gainless lover of God and a Godless lover of gain.

The heart of Jesus is the world's real seminary, power-house and treasure-store; and the thoughtful, believing, worshipful student of any line of

Science but the reflected light of inspiration. Wisdom a donation from deity.

truth will receive inspirations therefrom today, whether a defunct theology endorses them or not. This fact gives us the

reason why such a large per cent of our valuable inventions is the work of believers in the true God. Wisdom and knowledge are enumerated among the gifts of the Spirit in the Bible; this is significant, for they are a wage from the schools, but a *gift* from the Lord, direct. This fact of wisdom and knowledge being a donation from Deity is in perfect harmony with the Savior's words, "When He, the Spirit of *truth* is come, He will lead you into *all truth* and show you things to come." Truth received through direct inspiration is a solar light; while truth received through the laborous method of the schools, is but lunar light at best. He who is called the "Sun of Righteousness" said, "I am the light (intelligence) of the world."

An awakened church, under the Holy Spirit's guidance, will yet arouse from her lethargy, repent of her unbelieving formalism and through believing, thoughtful aggression will make practical and glorious use of every scientific fact, and divinely suggested possibility.

Aimlessness is senselessness and the scatterer necessarily degenerates into a courageless shirk.

Defeat, the result of the animalization of the life.

Excessive love for leisure is laxity, almost an unpardonable sin. Of laziness it can almost

be said it "hath never forgiveness, in this life nor in that which is to come." While the mind is made the mere servant of the body, rather than of the soul no man can be said to be fully awakened. This mere animalizing of the life would not be permitted, if the man was awakened to the glorious possibility within his reach. His ignorance is his slavery. Thought, inspiration, lofty choices alone can save him, by bringing him, through faith, into contact with God. The truly awakened man, the idealist, is one who has reversed the above order and who makes his body, his gross animal life, a living sacrifice to, and servant of his ideal, mental or spiritual life. To the extent that he goes, he

Temporal life as an embryo of an eternal sphere.

thus meets the end of life. He accomplishes the real business for which he was born, by de-

riiving eternal profit from the possibilities of time, through the development of his true spiritual life. He looks upon his present life as an embryo of a nobler, eternal sphere into which he shall be born at his exit from earth. He may not see all this, but he is acting in harmony with this principle.

Unless a man is thoroughly aroused and so

enamored by his ideal as to make his body a living sacrifice to its accomplishment, he has no promise of ultimate success. His ideal should be worthy

**Idealism as the
source of true
genius.**

of the price; but unless it enslaves him to itself, so that sleeping or waking, he is its servant, he is not truly awakened; he is not an idealist, but a rational animal. The mere hireling cannot understand this. Bread and butter and animal comforts are his highest conceptions. He has ASpirations, but no INspirations. When a man is *possessed* by his ideal, rather than *possessing it*, his genius buds and blossoms, his talents sprout, as far as his ideal is concerned and its safety is thus secured. A good heart makes a wise head, generally. This is the true foundation of genius. Ideals are purchased by passion and never by gold. Idealism is not in the market for hire. It is as unpurchasable as love itself, for it is the fruit, the offspring of love. A man may hire out his body and mind, but the spirit life, the true heart of the man is above wages and scorns a paid servitude.

This is why the mere hireling is never a system-builder; he may shine but he never burns. Here is the secret of the guilt of infidelity. The word means one who has abandoned his fidelity, one who is untrue. There is placed primarily in every human heart a desire and a capacity to know God and succeed. Integrity to this principle is true

genius, idealism. Fidelity to this truth will be rewarded by the honest actor's being providentially led to the light of faith in Jesus, and to see the plan of successful action in reference to the realization of his ideal. In-fidelity to this principle proves the presence of a wicked, deceiving, blinding desire. In punishing infidelity, God is but indirectly punishing this unholy affection and choice. In rewarding faith, He is but honoring holy affections and a magnanimous choice.

Why infidelity is
a crime and faith
a virtue.

The fearful and unbelieving are consequently placed in the very van of that infidel throng, whom the Bible describes as bound for eternal defeat, remorse and death. "He that overcometh shall inherit all things, and I will be his God and he shall be my son; but the fearful and unbelieving, and the abominable and murderers, and whoremongers, and sorcerers, and idolators, and all liars shall have *their part* in the lake that burneth with fire and brimstone; which is the second death."

Fearfulness is
embryotic infidelity
and death.

The following from Joseph Cook's popular Boston lectures on biology is significantly true:

"In the nervous mechanism there are two kinds of fibres, called by physiologists the automatic arcs and the influential arcs. In all physiology, outside of the supreme topic of bioplasm, I know of nothing which is as suggestive as this contrast between the

automatic and the influential nerve arcs. Plants and many animals possess only the automatic arcs.

The contrast between the influential and automatic nerves.

Such organizations as possess only the automatic arcs are called automata; and, although they have life, they cannot, in the strict sense of the word, be said to possess souls, including free-will and conscience.

The contrast between the influential and the automatic is that between freedom and necessity.

The contrast between an automaton and a voluntary agent.

It is that between man, with the power of choice, and your poor honey-bee, who is supposed to work as an automaton. The bee has not the influential arc—it has only the automatic nerves. Accordingly, by instinct, it has built its cells in the same way age after age. Two bees, under precisely the same circumstances will do precisely the same things. The power of habit, and, to a great extent, that of emotion, depends on the action of the automatic arcs. Your Phillips, your Everett, your Sumner, your Webster, have scarred into their nervous systems good literary habits. You know very well that a scar will not wash out, or grow out. Absolutely there is no doubt about this. How vast and fathomlessly practical are the applications of the simple truth that scars are inerasible. A two-edged sword this, and keener than Damascus steel. Your dull inebriate who sears his brain by the

habit of intemperance, thinks that after his reformation, his nervous system will slowly recover

**Nerves scarred
by habit and the
incurable re-
sults.**

all the soundness it once had.

But in your finger a scar will not grow out; and on your brain

a scar will not grow out. Here are scars which were made when my fingers were too young to be trusted with edged tools; but, although the particles of my body have changed many times since then, the scars are here, reproduced with the reproduction of the particles of the body.

Once in seven years we have a new body, the books used to say: once in twelve months, as they

**A blessing or
curse on good or
bad habits.**

say now, the particles of our physical system are changed.

Scars, however, are absolutely unchangeable in the changing flesh. We carry into our graves the marks of boyhood sports; and this is true, if you please, of the sports that scar the brain as of those that gash the fingers. The most searching blessing on good habits, the most penetrating curse on bad, is found in the fact, that the automatic nervous mechanism is such, that when a habit, good or bad, is scarred into the nerves and brain, the soul pours forth the result of the habit almost spontaneously. The influential, can indeed hold back the activity of the automatic arcs.

Dr. Carpenter explicitly teaches, that the influential nerve arcs may resist, 'keep in check and

modify' the action of the automatic nervous mechanism. You have scarred your nervous system with an evil habit; and now this terrible power of the automatic mechanism stands behind your will. Prof. Huxley states, that once an old

The grooving of the brain and the enslaving of the man by habit.

soldier, who had been accustomed all his life to come to a perfectly erect attitude at the

word 'attention!' was carrying home his dinner on a London street, when a comrade, who desired sport, called out to him from the other side of the way, 'Attention!' Instantly the inattentive soldier came into the upright attitude, and dropped his dinner in the street. Force is everywhere of spiritual origin."

"Several years ago the 'Popular Science Monthly' gave an extract from a sermon by G. R. Dodson of California, from which," writes Rev. T. K. Doty of Cleveland, Ohio, who fully endorses this position, "I made the following extracts, which, you will see, agree with Cook's Biology:"—"Repetition makes action easier. The nerve currents meet with con-

The result of true or false thinking or acting.

siderable resistance at first; but by repeatedly going over the same paths, they hew out and

widen the ways, so to speak, until they become lines of small resistance, and the action becomes easy. Nerve paths used constantly in true thinking and noble sentiment, become the lines of the

least resistance; while those for ignoble thought and feeling become unseen, neglected roads, difficult to travel." "When evil thoughts are aroused they are at once automatically negated (inhibited) by good impulses; and without any action of the will, there is an instant recoil from evil suggestions.'"

There is philosophy in the fact that we are told to attend to our salvation early in life. The

Phrenology
forced to acknow-
ledge the truth
and wisdom of
the gospel.

irreparable loss of years of holy and helpful development, and the hindrance of years of unholy and hurtful development, are both

sustained by the procrastinator, even if he should ever become truly religious. For instance, let us take a pair of twin boys, raised and educated together. At the age of ten, one chooses the path of virtue and the other the path of vice. Fifty years later the latter becomes a Christian. Now they are both God's true children, but in experience they are far from being twins. One is a mere moral infant and the other a strong, well-developed man in Christ Jesus. The difference is not merely moral, but tangible as well. Let a reliable phrenologist examine the heads of these two men, and without knowing anything of their life or relationships, he will tell you of one brain being developed in the finer benevolent qualities at the top of the head; and the other largely developed in the back of the head, where

the baser animal qualities centre. "As one star differeth from another star in glory, so shall it be in the resurrection of the just;" and the reverse of this applies to the unjust, who limit or extend their degree of punishment by the character of their sin. Herein lies a mighty motive to early piety of life and a fearful warning to the procrastinator.

CHAPTER III.

Satan's suggestion in reference to God's commandments is that an arbitrary tyrant is robbing us of our legitimate joys by his prohibitory enactments; whereas in fact, our highest good for two worlds was the very motive that inspired the plan of our all-benevolent and omniscient Father. The working out of that plan called for those mandatory requirements and their breach must necessarily bring loss to the transgressor. His ignorance of the con-

Disobedience is
up hill business.

sequence of his actions may keep him guiltless in a theological sense; but unless God works a miracle, it does not save him from the physical consequences of transgression. For instance, I desire to send my child on an errand. There are two parallel streets leading to the goal; but from the peculiar lay of the land it is up hill nearly all the way there, by one of those streets, and down hill by the other. I have no time to explain this fact to my child, so, instead of an explanation, I advise him to go by the particular street which I designate and to return by the other. If he keeps this command, he not only proves his obedience but also

proves his faith in his father's wisdom and goodness; and his present reward is, he has an easy, down hill ride both ways for his bicycle; and his spiritual reward is, he has the approbation of his own conscience and a disposition developed in a

The way of the transgressor is hard.

love for obedience. If he breaks this command he is cursed with a reversal of all those conse-

quences. His disobedience is a substitution of his own ignorance and wilfulness for my wisdom and love, and in the essential nature of things he cannot escape the fruit of his doings. This is an exact parallel to the divine Father's commands. Sinning and repenting is up hill business and hard going, both ways. "The way of the transgressor is hard."

The promise of blessing or curse is based on this principle of the harvest's being similar to the seed,

The mathematical accuracy of God's dealings.

and agriculture may fear for its fruition or geometry itself may blush for its findings, in com-

parison to the mathematical accuracy with which God fulfills his promise or his threat. Men should quickly renounce that sin and depravity that makes a hell fire and brimstone lake of remorse and anguish a physical, mental and spiritual necessity, here and hereafter. On the other hand they should adopt that life of purity and righteousness that makes a harmonious heaven of health and happi-

ness a possibility for body, mind and spirit in time and eternity. The command to "lay aside" every weight and the sin which doth so easily beset us, implies that we have the power to keep the command. God desires and empowers men to make their surroundings wisely congenial, that their reactionary influences might be a blessing to themselves. A home made uncongenial and full of discordancies generally strikes back at the maker of those conditions, by moulding his life after their own natures.

I would not, for the world, have my readers lose sight of the fact that there is a supernatural, prayer-hearing and answering God. I am endeavoring to show only the natural

**A natural and a
supernatural
mode.**

course and principle of things.

In Christ a new and supernatural avenue of blessing is opened up to the obedient believer. Apart from Christ's redemption, a prayer meeting would be as feelingless as a formal church and the prayer answers as slow in coming as modern politics is in bringing prosperity to the poor.

A miracle is not really a suspension of the laws of nature so-called as some admit, but rather the operation of a higher law. The believers in the miraculous have made a fatal concession when they admit that a miracle is a suspension of natural order, for, though a rule may be, a law, if properly

named, is never suspended. Is it a suspension or reversal of the law of gravity to shoot a rifle ball up into the air? By no means; it is merely the activity of a higher law set in motion by the will of the actor. The law of gravity is acting on that ascending ball all the time, as is evident from the fact that it eventually comes back to earth. Natural law is made subordinate to the human will and all mind feels its right to subject the elastic powers of inanimate substances to its choice. Thus the true end of life is to excel in this very subordination of matter to mind. God likewise in all his spiritual and miraculous actions does and has a right to do this and no more. Who can cavil at this?

Where a greater blessing than the natural order is desired and needed, nature's Author has never

Nature is but an
every day miracle.

hesitated to assert his authority by doubling her back upon herself through the operation

of higher law till the end was accomplished. Thus it was in the turning of water into wine by the Savior, and the multiplying of the bread and fish. Christ was the originator of nature's law, and consequently the embodiment of it. He brought about the same results here through a shorter process. Nature is but the supernatural in a longer process; and it is in reality as great a miracle for the vine to turn water into luscious grape clusters or purple

juice as it was for Jesus to do so instantly. It is really as miraculous for the spawning of two fishes or the wheat that would make five loaves to multiply the stock in a few years to feed five thousand, as it was for Jesus to do it in a few minutes. We call the one power natural, because we are used to it, and the other miraculous because we are not; but either process is a miracle, and no living man can fully explain either the natural or the supernatural principle. He who would discard the miraculous would discard everything, for all things are in a sense beyond our knowledge. Even our own life—body, mind and spirit, is a miracle.

If, as is generally admitted, the repetition of a passage of Scripture is intended for emphasis and

Food in its native elements plentiful. The origin of milk and honey.

to give special prominence to its truth, there must be particular significance in the fact that seventeen different passages in the word of God speak of a land flowing with milk and honey. He also adds "The mountains drop down new wine." It would be a small thing, even from what we sometimes term a natural standpoint, for the Almighty to do this. The elements that go to make up milk, honey and grape juice, are largely aqueous, and in their crude form abound on every side. If separated from the other elements with which they are combined, they could literally "flow" through the land. Milk is not

necessarily an animal product; it is an emulsion found in grass seeds and vegetation generally. Honey is not necessarily a product of either bees or flowers; it is as universal an element as the dewy vapor from which it is distilled. The transformed vapor called grape juice is not necessarily a vegetable product.

What is a cow but a treadmill apparatus with which God milks the hills for man? What is a bee but a vital, intelligent element in nature, no more

**The God of nature
is independent of
the bee or cow.**

wonderful and accurate in its actions than the invisible elements are in placing the nectarous substance in the floral cells for the bee's harvesting. A grape vine is a mere animated artifice of nature which transforms the rain drops and the dew into sparkling purple juice, the life-blood of the grape. This process, as we have said, is really as miraculous as were the actions of Jesus at the wedding in Galilee. Rudimentally, neither of these three articles of diet are animal or even vegetable products, but largely a natural aqueous element that can be extracted in fairly good form from their native substances both vaporous and vegetable by artificial appliances, without the mediation of the vine or flower, the bee or cow.

Who is bold enough to say that the Author of nature's law, who has thus loaded the elements of earth with these rare articles of diet in the crude

form cannot or will not yet produce them in great abundance, either with or without the medium of their present presentation? All things are really miraculous; yesterday's wonders are common accomplishments today in both the vegetable and animal world: yes and in the soul realm as well.

Our thoughts, words and actions not only mould us, but they largely help to mould those around us. Investigation has proven that the temper of a bad

<p>A powerful plea for benevolence.</p>	<p>dog, a lion or a spirited horse is always made appreciably worse by harsh words or unkind usage.</p>
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The pulse is raised from one to ten beats per minute and the blood sent leaping through the veins with an unnatural speed, by the act or word that influenced and inflamed the spirit of the creature. On the other hand, all truly docile or broken-spirited creatures are seen to correspondingly drop the normal pulse beats, lose their rapidity of blood circulation, while the whole animal spirit seems largely crushed by the unkind word or act, which seemed to freeze the very blood in the poor things' veins. This condition of unnatural animation lasts at times for several days and it is to be doubted if its effects ever entirely disappear. If this be true of a dumb brute, how much greater must it be of the human soul and body, with their finer sensibilities? What terrible responsibility it places upon thoughtless, heartless persons, who are con-

stantly using spirit-freezing or frenzying words or actions. What a mighty plea for kindness and benevolence in word and act to man and beast this truth should prove.

This fearful, spiritual force, which ignoramuses call the mind's influence over matter, but which is

The Spirit's influence over both mind and matter.

really the Spirit's influence over both mind and matter, is in reality theological, rather than

psychological; it is spiritual rather than mental or physical in its nature. One says he does not believe in such a power, yet he grows cold, trembles and turns pale, loses his appetite, or faints away on receiving bad news. On the other hand, good news makes one appreciably warmer, redder of cheek, puts more fire in his eye, the step becomes more elastic, the whole body partakes of a healthy tone from that spirit-reviving news, which was received, and these effects are not transient, but partially remain.

Heat and cold are scientifically described as being states of life and death. Courage and fear produce heat and cold, respec-

The life and death producing qualities of courage and fear, respectively.

tively. These are but modern terms for the theological terms of faith and unbelief; conse-

quently, from a scientific standpoint, faith is rudimental life, and unbelief is embryotic death. Believe and live, doubt and die, is the language of the scientist, no less than the theologian.

As God has said, "All things are possible to him that believeth;" because faith, where real, must be preceded by thought and investigation and becomes a motive force to make man choose and act; and the reward shall be in measure "according to his

Faith but a motive power to works.

works." But the works are seen to be both the proof and fruit of his thoughts and his faith. As

truly as conception is a proof of the possibility of birth, so truly is idealization a proof and promise that realization can follow.

Whether in physical or spiritual affairs, the real poverty is the poverty of desire. As the old proverb says, "Where there's a will,

How thought actualizes itself.

there's a way." The thought, the ideal desire, the desperate

choice, have the power to actualize themselves and transform themselves into realities, glorious or grovelling, according to their intrinsic nature. The intensity of our love or its lack is largely proven by the measure of our success. There is no dodging the responsibility. The heavenly recorder cannot make a mistake, for the actor is his own scribe and the physical result is but the record of his choice.

I make no provision for mistakes, for a subtle wisdom, sufficient for its development is always born with the true ideal. If from our hearts, we do our own work in our own way, we succeed. It is when we look around for precedents and examples

and go nosing around to see how our neighbors do, that we fail. And we deserve to fail for our mim-

**Independence or
death. Mimicry
is sure of defeat.**

icry, and hampering our shepherd lad in a king's harness when he has a Goliath to kill.

The disposition to depend on established precedents and be unduly influenced in our decisions and undertakings by the accomplishments of our predecessors is a paralyzing power. It puts an incubus on lofty decisions and an embargo on true advancement and reverses the wheels of progress for a backward revolution. The degradation of the rankest heathenism in China or India is

**Fools only, follow
precedents al-
ways.**

the fruit of this fallacy, as it is based upon this neutralizing principle, when fossilized into

ancestral worship, or undue reverence for departed grandsires. Whether in spiritual, mental or physical affairs, in individuals or the masses, it is a vampire that subsists upon the noblest blood of the body that gives it license to live. Wise men establish precedents, only fools follow them always. The old apostle wrote, "Forgetting the things that are behind, we press forward," etc. A backward gaze is the death of hope and progress. Dying nations are all and always looking back to their good grandfathers and great heroes. This backward glance is the power in their retrograde progress. This deification of the dead, forms the foundation

for the sacred cannonizing of real or imaginary saints and heroes, by both Papists and Protestants True progress, either in the individual or the nation places its hope in the future. Hope is the inspirer of action; and action is the foundation of success. Look into the future and make it what you will. Even "the kingdom of heaven suffereth violence and the violent take it by force."

Independence and a divine self-confidence are essentials to success in any undertaking. Peter

A divine self-confidence the basis of success.

on the sea of Galilee was not the only man who, after a daring decision, removed his eyes from

the ideal embodiment of truth, and considered the waves until his courage and faith failed. The idealist is the true revolutionist, the system-maker, the world ruler, the savior, when his idealism is coupled with wise and energetic action.

The idealist is a man who lives significantly in his upper and fore head. He is an exalted, forward

What makes the ciphers and figures among men.

man, a pusher, a constructionist.

The fact that the mere corporeal lives in the exercise of

the back and lower parts of his brain is significant. He is always down and behind hand as a consequence. The mere animal nature in which he lives relegates him to the rank of absolute ciphers, in contradistinction to the figure the idealist becomes.

Thank God, there is ample assistance in his

abundant provision for all those who will make the magnanimous choice. Since in all ignoble passions, unworthy decisions and base transactions, the actor is seen to be the greatest sufferer, it would seem to be apparent that even ignorance would learn to do right, for the sake of self-preservation. But this subtle, compensatory principle, that makes benevolence its own reward, and penuriousness its own punishment, in the development of the particular qualities exercised, is entirely overlooked by the thoughtless throng. When it takes as much self-sacrifice to be a miser as it does to be a martyr is he not foolish who makes the former choice?

The purging power of a loftier love, is the element in God's mode of operation to bless a blasted life. As in electricity the production of a positive current becomes the negation of the negative current, by taking its territory; or as the infusion of light or life destroys the darkness or disorganizes death. To cease to do evil we must learn to do well, and Satan must be abandoned ere the Savior can be found. The creation or exhibition of virtue is by its own means the annihilation of vice. The inspiration of a lofty purpose and a noble resolve is the seed of success. A purposeless man is a mental or moral mollusk without aim or energy, because void of vertebrae. God has said, "As a man thinketh in his heart so is

he." Who can grasp the eternal importance of a thought, a choice? It has a magic power to raise or sink the soul to its own level, to color it with its own dye and to mould it in its own shape, be that groveling or glorious. Thoughts taint the whole life with their flavor and unawed by graveyard terrors in their results they pass with the soul the confines of time, and continue as the spirit's consorts in eternity.

If one could trace the joys of the glorified or the terrors of the lost, back to their true sources, they

**A diagnosis of the
desires reveals
our future state.**

would be seen to have their rise
in the noble or ignoble thoughts
in which the soul delighted.

We do not need to be in doubt about the bliss or blight of our eternal abode or our temporal future either; a true diagnosis of one's present thoughts, desires and choices, in their worthiness or unworthiness, is an unfailing indication of the nature of their future sphere.

Choice is the title deed to eternal abodes whose moral characters are designated by its own. Feel

**Invoice your true
worth by feeling
the pulse of your
passions.**

the pulse of your passions as
they sink or soar, if you would
invoice your real worth; and re-

member that the pangs of disease or the pleasures of health, the glories of heaven or the horrors of hell, are but the finding by the soul of its own true sphere, for which it has previously prepared itself in its choices.

Regeneracy or degeneracy is heaven or hell in prospect. Thoughts or affections are photographed

The nature of our affections photographed on the tablets of the soul.

on the tablets of the soul, like pictures upon the chemically prepared plate of the photographer; only, we write in time

what we must enjoy or endure in eternity, and we have the power to say whether the results will be devilish discordancies or heavenly harmonies. Memory, the camera of the soul, has a mathematical accuracy that is fearful to contemplate.

In the nobility of our thoughts and the purity and loftiness of our choices and actions, we can annex

The joys or sorrows of today but the harvest of yesterday's doings.

as much of the golden plains of heaven to our particular plot, as we please, or by limiting our desires and actions we can minify

our "inheritance among the saints" to a speck. Since the actions of today are seen to be but the fruition of the affections of yesterday, and the experiences of eternity to be but the harvest of the desires of time, who can help but see the wisdom of the divine admonition, "Son, give me thy heart." Feed your heart and soul on lofty divine truth, for noble, truth-revealing thought makes noble, truth-declaring men; while groveling thoughts their authors curse. A great man or a great movement is always the fruit of great thought and noble, self-sacrificing action. Thought is choice in blossom, and

choice whether great or small, is but achievement in the larva. If noble ideal thought and choice is not life itself it is at least the only true development of it. Our thoughts, affections and choices are the creators of our ideals, and as these ideals mould our natures, they are fundamentally the fountain of our joys or sorrows, and the river-bed of our lives.

It is a sad fact, that for all intellectual purposes, some people might as well have pumpkins on the top of

Brains fossilized
and intellectual-
ity forfeited by
nonuse.

their backbones as the thing
they call a head; for if their
craniums were filled with pump-

kin seeds, instead of brains, they could see as much connection between their thoughts and actions, and their sins and sufferings, as they do generally. They cannot lay the blame on God, either, for nature did not make them fools. Their own activity and mental inertia have largely fossilized brains which were capable of great achievements, had their talents been rightly used.

Noble, inspired thoughts are like birds of paradise, as beautiful as rare. On the principle of nat-

The beneficial re-
sults of noble
thoughts

ural association, he who is un-
loving becomes unlovely as a
consequence; the hater becomes

becomes hateful, the lover becomes lovely etc. The unalterable law of the universe tends to pay men back in their own coin, with interest. Inspiration advises

"Whatsoever things are true, honest, just, pure, lovely, of good report; if there be any virtue, if there be any praise, think on these things." There is divine benevolence in the command, since God has said, "As a man thinketh in his heart so is he," Those noble, pure, bright and exalted thoughts leave their impress on the mind and soul, in a subtle nobility, purity and loftiness of life.

Besides, if men would always think on those lovely traits and, as the command indicates, look

**A lack of charity
the principle that
separates.**

only for points of agreement, the greatest differences of earth would disappear and the widest chasms that separate men would be spanned and enmity would die at the sight of an eternal embrace on the part of long separated brothers. The arch-enemy of the human race reverses the above order and says, "If there be any things dishonest, unjust, impure, unlovely etc., think on these things:" and foolish men obey. On the perfect working out of this principle, the dearest friends would be hopelessly separated and war and discord would make chaos on the globe, for points of difference can always be found. The command here can be seen to be for our betterment in every way, and proves the benevolence and omniscience of a heavenly Father. All his other commands are for like purposes.

A real thought is like the Bible description of the

blood of Abel, in that it "speaks" ages after the death of its originator, and the effect of the "speech" can be only ascertained here by the nature of the thought

What an audacious disturber of the peace, what a turbulent revolutionist has a little real consider-

Thought as a revolutionist and reconstructionist.

ation always been. But solid thought and wise choice are really constructionary and recon-

structionary; mental inactivity has only a destructive nature, As our actions are regulated by our choices, and in time and eternity men are rewarded "according to their works," any one can see the mighty influence of a thoughtful or thoughtless decision. Our own choices, (not the Roman pope), seem to be the true vice-gerents of the Almighty, and in their harvests of weal or woe they seem to be mere reflections of God's righteous judgments.

There is an unseen element, a subtle power in touch with our lives that the mind does not fully

Our choices and affections are self-revealing.

fathom. There is proven to be almost in our very make-up, an invisible but almighty witness

to every thought, desire, word and act, which metes out rewards or punishments with an accuracy that is astonishing. Call this ever present and self-acting principle God, conscience, mental development or what you will, but omniscience, omnipresence and justice are evident elements in its composition.

It is really God in providence bringing about nature's re-enunciation of the divine warning that "whatsoever a man soweth that shall he also reap."

If there were no other pay or punishment for choices glorious or groveling, their fruits in virtue or vice are a sufficient reward or chastisement in themselves. Deceive the world by being good and you will surprise yourself by becoming great; for though greatness is not always based on goodness; goodness is always the nucleus of true greatness.

This law of natural selection and association, which emphasizes the truth of Christ's words,

All nature repeats the words of Christ.

"With what measure ye mete withal, it shall be measured to you again," has a larger applica-

tion than its immediate influence on the animal, mental or spiritual powers of the actor. All nature seems to fall into line with it and become vocal with its re-enunciation.

The history of the race is but a register of this fact. He who robs, slanders, cheats, deceives, op-

The harvest will be like the seed sown.

presses, wounds, or in any way wrongs another is preparing just such treatment for himself

sooner or later, with interest. The harvest may be late in ripening, but it will surely ripen, and it will be a true duplication of one's own doings on a larger scale.

"The mills of God grind slowly
 But they grind exceeding small;
 Though with patience He stand waiting;
 With exactness grinds He all."

The stupefying power of sin and depravity may make men blind to the connection between their sin and their suffering, when the harvest comes, but others see in their experiences a verifying of the gospel truth that men who "sow the wind reap the whirlwind." The longer the retribution is in coming, the severer it is when it does come. A mighty plowing up of the field by practical repentance, alone will hinder the harvest and even this does not do away with all the physical effects. Some seeds seem to mature in spite of all that can be done.

This compensatory principle is to the ethereal world what echo is to the natural; it pays the actor back in his own coin; his thoughts, choices, words and actions rebound in blessings or curses, according to the life he infuses into them. Considering the fact that our thoughts and choices are the seeds from which our actions spring, anyone can see the wisdom of the divine request for the "unrighteous man" to "forsake his thoughts," lest they yield a fearful harvest of actions similarly tainted and ruinous.

It is written, "Delight thyself also in the Lord and He shall give thee the desire of thy heart." "All

**Thoughts are
 seeds from which
 actions spring.**

things are possible to him that believeth," and this is true of temporal as well as of spiritual things. If that young coal digger or hod carrier would but

Limitless possibilities for determined aggression.

wake up from the nightmare of self-indulgence and the stupor of carnal ease, and resolve deep

down in his heart that he will not always be a mere coal digger or hod carrier, but by diligence, frugality, intelligence and vigor, force the arrival of a day when he will own a coal mine or be a successful contractor employing scores of others, he can see his hope accomplished. The very fates seem to work in his favor and nothing can successfully resist his iron determination to succeed. After the first few brushes with hard luck and adverse surroundings and the good sound ear-boxings that he gave his circumstances each time, both men and things seem to learn to respect this fellow, and as he generally succeeds they call him fortunate and think it best to be on his side. Such a man is not dependent upon plenty of money, favorable circumstances and costly, complex machinery for success. From his own resources and innate abilities he draws the power essential to success, while ninety-six out of every hundred fail who depend on those outside helps.

If that dull school boy will but shake off his sloth and resolve by God's help to make himself a college professor he may do so. If that young convert will

resolve to rise above his mediocrity and excel in the wielding of a glorious gospel influence for the winning of souls to Christ, he can do so. He will soon out-grow his present limited sphere and cut a wide and telling swath in a larger field which Providence will open.

If that preacher or mission worker will in his purposes, eternally divorce himself from fleshly pleasure and carnal ease and truly devote himself in faith to the production of apostolic results,

Hope as the proof
of possible attainment.

there is no power of earth or hell that can hinder the attainment of his divine ambitions. The very hope is a proof of the possibility of its attainment; the idealization is a pledge of possible realization. Here is the only possibility of failure, in the baseness of the ideal or the weakness of the resolve. The real poverty of both the church and the world is the poverty of ideals and red hot ambitions; the absence of burning desires and noble resolves on worthy lines. Herein lies every man's failure clear up to the preacher of the gospel. Most men aim at nothing and they hit "the bull's eye." God says, "Where no vision is the people perish." There is a great dearth of darling day dreams and heaven-inspired visions of lofty and worthy possibilities among us. The idealization must precede the realization, and the hope alone can inspire the actions necessary to attainment. "Impossible" and "I can't"

are synonyms for laziness and a groveling spirit. Oh, that men would through Christ awake and arise in the vigor of a mighty resolve based on a worthy desire; and propelled by a divine inspiration to bless, both self and others, begin the accomplishment of life's true duties.

It must ever be the case that the truths or fallacies to which we hold, the glorious or grovelling ends at which we aim, must make or mar us. Since a man's thoughts and choices are both the mould and measure of his life, a good motto for all would be, Think today or you will sweat tomorrow. Reader, if from no higher motive than mere self-defence, we must seek lofty and worthy ends and do right, or die, for science as well as Scripture declares, "*The wages of sin is death.*"

CHAPTER IV.

Science is no less definite in its declaration and overwhelming in its proof that "the gift of God is eternal life," than it is in its assertion that "the wages of sin is death." Scripture and science must ever be the greatest proof of the validity of each other's claims though the former must ever be in the van. There is no rivalry or war of interests between these two heaven-born daughters of light, but imitations of either are more confusing to practical business sense than popular theology.

We know little or nothing in this world but by the principle of comparison, the law of contrast.

The ignorance of science in reference to everyday questions.

The world in reality has no true standard yet reduced to a workable basis of settling the questions of how long is an inch or a foot, how heavy is an ounce or a pound, or what is space, matter, light, heat, etc. These questions are as puzzling to the natural scientist, as the weightier questions of life, death, identity and eternity are to the student of spiritual entities. When science can settle its little problems satisfactorily it will be time enough for the scientists to be insistent that we

satisfactorily answer the more ponderous ones in every detail.

The greatest problem of time, the unanswered question of the age is the mighty query that Jesus

The greatest
question of the
age.

propounded to his disciples:

"WHO IS THIS SON OF MAN?"

Let us leave the dissecting of frogs, bugs and tadpoles for a time, let us desist from searching for the origin of our species in primeval swamps and boldly, but prayerfully approach this important question of man's identity, past, present and future. We can be assured that the answer to the same will settle all the ephemeral questions of lower life, both animal and vegetable. This question cannot be settled until it is settled right; and that sound settlement implies man's perfect adjustment to his true sphere, the sphere for which he was created.

The divine command to the members of Christ's church, "Prove your own selves," is buttressed by

"Know your own
selves," a com-
mand of God.

the Savior's statement, "If ye love me, keep my commandments." Next to the know-

ledge of God, the greatest element of all learning, self-knowledge is demanded of Christians.

The exploded fallacy of evolution is discarded by sound-thinking men, generally, because the historic fact that several thousand years' acquaintance with man reveals no new developments above him and

not one authentic case beneath him where a creature was or is known to be in process of being evolved.

Modern science comes in with a testimony no less crushing than that of history and declares that Science and history unite in crushing evolution. no plant can ever cross the unbridged chasm to the animal sphere, except as it is touched by a power beyond and above itself, that is an animal power. This is true in crossing the chasm from the inanimate to the vegetable sphere and holds equally good in crossing from the mere animal realm to the rational and responsible sphere of moral distinctions.

That man is not primarily a fruit of his own education is a manifest fact, for how could he educate or evolve himself before he had a being? What was there to evolve, or what was there to evolve it? The blind law of progress or evolution, to which so much has been attributed, would necessarily be as miraculous a power as the God it was called forth to supplant. We had better admit of one miraculous God than to be forced by His rejection to admit of a million other miracles equally mysterious and more unpalatable.

Now that it is settled that man is and ever shall be distinct from all the lower forms of life and that he did not come from their plane, let us look in the

other direction and ascertain if he did not come from a higher sphere. That he is a fallen, rather than an exalted being, there is every proof.

That man's universal yearnings for things eternal, glorious and divine are not mere animal discontent

Man's universal longings for heaven the proof of its existence. and aspiration, but lingering, instinctive memories of better, bygone conditions, there is

abundant proof. These universal yearnings are a tell-tale quality, they are a prophecy of hope, a promise of the possibility of future bliss. No animal has those holy, undefinable yearnings but man. God's very nature forbids the possibility of his giving those yearnings, or even permitting them to remain with us, unless there were a probability or intention on His part of satisfying them. These universal longings for an eternal and glorious age of peace, plenty and boundless contentment are proofs that the satisfaction for the same is within the reach of all. Nature constantly relieves her creatures of all unnecessary faculties; and the fact that she has not destroyed those fine feelings and holy yearnings is a proof to us of their divinity and naturalness.

That man came here from the opposite direction than the fields of evolution, there is much proof outside of his spiritual craving and ethereal hunger. That he is in a depraved and unnatural state, is proven from his appetites and passions. The lower

orders of animals never habitually break the laws that they were intended to keep, but foolish, depraved man lives in the constant breach of that law, the keeping of which is for his highest good, in

Why every passion of the human race is perverted.

body, mind and spirit. His ignorance and his depravity are so closely related that they can

hardly be treated separately. His appetites for food, drink, clothing, possessions, companionship, excitement, etc., are all indulged to the jeopardy of both his health and happiness. This is not true of any of the lower animals in the natural state. In this particular, man is unnatural, worse than the beasts.

The instincts of the lower animals never lead them to egotism and conceited self-confidence,

A comparison between instinct and education favors the lower animals.

resulting in failure and confusion. Instinct seldom, if ever betrays them into blunders like man's boasted reason does him.

Its extent is originally much more sweeping in reference to the knowledge essential to life and health than man's uninstructed reason. We send our sons to school for ten or twelve years and then four years more are spent in a medical college to study thereapeutics, with the result that their ignorance concerning the principles of physiology and hygiene and the destructive or curative qualities of drugs hurts more than it helps, if they do

not kill more than they cure. This we grant is largely for want of a proper understanding of the true law of therapeutics that God has put in the power of man to acquire. The lower animals seldom, if ever blunder in the selection of proper food. Their hygienic education seems to be perfect. Many of the lower animals are seen to diet themselves for disease, dress their own wounds, staunch a flow of blood, etc. They act the parts of a true physician, surgeon and nurse.

As hydropathists, many of the four-footed beasts and some species of the fowl family could teach some doctors the A. B. C. of the science. In the generation of their species, they are faultless, and good would it be if as much

Some animals
could teach some
M. D's. the
science of medi-
cine.

could be said of humanity, As migratory creatures what scientist can cope with the feathered family in the wisdom displayed in the selection of a home? The chicken scarcely out of its shell knows as much as his parents; and a fawn a few hours old has graduated in the arts of secrecy and self-defense. I have seen the young quail dart into the brush or leaves and hide effectually, with the shell still clinging to his back. In comparison to this what ignorant, helpless creatures we are. The child one or two years old will fill his mouth with sand or sawdust as quickly as with bread; and his helplessness is as great as his ignorance, and continues almost as long.

After ten or twelve years in school we do not know as much about the education essential to our physical, health and happiness as our dumb friends do through instinct, though they never attended school in their lives. Would the

**Man originally
was possessed of
perfect wisdom.**

great Creator have originally made the human lord of creation thus helpless and handicapped? It is almost a slander on the Almighty to suppose it. In comparison to the lower animals, we are universally seen to be fearfully deficient in judgment. Scripture steps in and declares it was not always so. Adam could and did give zoological and physiological names to every creature, from the mightiest mastodon down past the wife by his side to the minutest molecule and no scientist can do so today without reference to text books, The plain inference is that originally, man's brain was perfect in its comprehension and instantaneous and faultless in its judgment. The instinct of the lower animals testifies that the Scripture is true, that man is fallen and indirectly proves that intuition and life came from God.

From a physical standpoint we compare almost as unfavorably as from the mental. Aside from the ignorance and helplessness of infancy, our mature ignorance and weakness is great, when compared with the lower

**The physical
powers of the
lower animals
greater than
ours.**

orders of life. The call of a katy-did and the legs of a flea are in comparison to the creature's size several thousand times greater than the corresponding human powers. The scent of a hound is as much greater than the same faculty in the human as the proportion above mentioned; and the bee's untaught knowledge of navigation is in comparison to his bulk as far above our own knowledge as our body is greater than his.

The strength of an ox, the self-confidence of a lion, the speed of a deer, the wing of a bird, the eye of a hawk,—these things put the best of us to shame. The beast, bird, fish

A wonderful self-adjusting robe.

and insect, each is robed in a beautiful dress and it is always what it should be, in cut, color and weight. In the spring the coat becomes lighter, and in the fall this wonderful self-adjusting robe grows heavier; and in sickness or health it shrinks or swells to suit the altered circumstances.

Put a powerful glass on a fish scale, a bird's feather, a butterfly's wing, a common worm or a caterpillar's coat, and see if

A fish scale or a bird's feather as teachers of humility.

"Solomon, in all his glory, was arrayed like one of these." All God's creatures are clothed in worthy robes, except man, and he is born perfectly nude; and unless he clothe himself he will remain so till buried.

Man is not only naked, but he is possessed of an

instinctive shame for his nudity, as if he felt he was accountable for his depraved condition. Why this bodily belittling of the race, so entirely unlike

Why men are
naked and
ashamed of the
fact.

the rest of God's handiwork?

The answer is, man is fallen.

His physical weakness and wickedness declare him to be a degenerate rather than a regenerate creature. We will refer to his robe in another place and describe the means and results of his fall.

Deduct from the life of man the years of helplessness in youth and age, the years he must spend

The duration of
human life in
comparison to
the lower ani-
mals.

in learning what the lower animals instinctively know, the years he must spend in earning money to clothe his nakedness,

provide a home, feed his family, etc., from all of which the lower animals are exempt, and compare the few hours of his life that he has left free from care, to that of the lower animals and his life is ephemeral in its duration.

On the principle that an idle brain is the devil's work shop, and that man must be kept busy, to be kept from destroying himself, is not this a clear testimony that man is fallen? The deeper you probe into him the worse you find him. In his three-fold make-up of body, mind and spirit, the human trinity is a manifest ruin of a once noble and glorious being. He is physically crippled and

enslaved, mentally defiled and confused, and spiritually a corpse.

God says of man's physical, "The flesh is weak." Of his mental powers, He declares, "The thoughts

and imaginations of his heart are only evil . . . continually." **A physical slave, a mental leper and a spiritual corpse.**

He again charges him with "ignorance" and "foolishness." Spiritually, He declares him to be "dead in trespasses and in sins;" and adds that he "must be born again" in order to see the kingdom of God.

Compare this divine charge with the description of a horse, as given by the patriarch, Job. A three-fold redemption for this being in his three-fold ruin of body, mind and spirit, had to be purchased by Christ. Man finds perfect spiritual and partial mental and bodily deliverance now, while the perfect bodily and mental redemption is reserved to the end of the age.

This creature, who is largely taught by bitter experiences (science is but the record of human

experience) is a manifest reflection on the wisdom, love and power of the Creator, from any other standpoint but that of his present ruin and his future, perfect and eternal redemption in body, mind and spirit.

His manifestly crippled condition in body, mind and spirit, leaves him ignorant of his identity, but

Man is fallen or the Almighty owes him an apology.

he is nevertheless a son of God. He is a DE-generate, for which the very attributes of the God of love necessarily pledge RE-generation. On a larger scale than the parable of that name, he is a prodigal son who must come to himself and then to his Father.

CHAPTER V.

The Bible, in both the Old and New Testaments is very plain in its statement of our divine sonship, even though the church has always labeled the claim blasphemy and punished it with death. This foolish, heathen prejudice of the dark ages is no less active today than it was then, nor is it much less vindictive now than it was when it crucified the Savior or burned the martyrs of the middle ages.

Inspiration calls
man the son of
God.

The martyr fires of today are social or sectarian rather than actual, but they are more cruel in their prolonged continuance. In the genealogies of Christ, Adam is called the son of God. If he was the son of God, necessarily we are sons of God. We begin the Lord's prayer with the words, "*Our Father* which art in heaven." If He is our father, then we should claim our fullest sonship and sue heaven for our entire inheritance.

From a mere animal standpoint, all God's creatures of every order are his "sons," but from a spiritual standpoint of mutual, conscious communion the words of inspiration are true, "If any man have not the spirit of Christ he is none of His." Here is

where the Christian scientists and kindred, latter day heresies originate. These deceived people

Divine sonship
must be spiritual
as well as ani-
mal.

who confound their longings for
God with God himself and call
their mere appetite and capacity

for divine things, the Deity, do not distinguish their mere animal sonship in God from true heaven-born divinity. That conscious, responsible sonship to God that can be made the basis of communion with Him is dependent upon the reception of the divine life quality into the soul, or else the never-dying spirit of this reasoning and responsible animal lives on with the eternal inability to see God or enjoy his companionship. Jesus said to all unconverted men, "Except a man be born again he cannot see the kingdom of heaven." This statement is scientifically and essentially true. In the very nature of things this higher quality of life must come from God, and considering man's inability to buy it, it must necessarily be a "gift of faith!"

The Jews failed to comprehend the fact of Christ's divinity, while we have equally failed to comprehend the fact of his humanity. They laid

Jews and Gen-
tiles equally fail
to comprehend
the mystery.

an undue stress upon his
being the son of David while we
lay an equally undue stress

on his being the Son of God. We have flown from their blunders to the opposite extreme. Both parties are partially right and yet both are posi-

tively wrong, because they fail to unite these true elements of revelation in one grand unity of divinity and humanity, as a glorious redemptive scheme. In speaking to his Jewish friends, who believed in his Davidic relationship, Jesus made much of his divinity, which was also attested to by God the Father several times in a supernatural voice from heaven, while devils also fully confirmed the fact. It was for this claim the ecclesiastics crucified him on a false charge of blasphemy. On the other hand Jesus, who knew that his gospel would be largely a Gentile religion, constantly referred to himself as "the Son of Man." The unity of this dual truth of two natures in both Christ and his followers is the balm for all the woes of earth, as the Emmanuelism of Christianity. The refusal to recognize this Emmanuelistic, (God-with-us) element, has been both the failure and the disgrace of the age; it reveals the high water mark of practical unbelief in the professed orthodoxy of the era.

This Emmanuelistic doctrine must be "*interpreted*," in our inner experiences, to prove it true that

**The Emmanuel-
ism of Christian-
ity as the hope
of the ages.**

we have "God with us." Let us answer the Savior's question, momentous as it is, "What think ye of Christ, (the anointed one) whose son is he?" or the other, "Who is this Son of Man?" Let us permit the latter to answer the former and dare to assert the facts. He is the Son of God and the

son of man combined, with all the powers and prerogatives of both relationships and let us add, in the words of inspiration, "As He is so are we in this world." Jesus has commissioned us to assume those high and responsible relationships, "As the Father hath sent me, even so (exactly) send I you into the world." Incarnation, or God clothed in the flesh, is the mystery of the ages. No wonder that under Satanic inspiration it was labeled as a blasphemous claim and punishable with death. This truth will yet revolutionize the earth, when recognized and practically applied through an intelligent, aggressive and real faith.

A true Christian is an exact duplication of the Christ life, in seed form, which germ is soon to

A Christian is a
true duplication
of Christ on
earth.

bloom and fructify in a glorious, millennial age of brotherhood and peace. That will be, as the apostle said, "the manifestation of the sons of God," for which, "the whole creation groaneth and travaileth in pain together until now." "The mystery of godliness" is revealed in this Christian truth, of God in Christ Jesus becoming like men, that men in Christ Jesus might become like God, and thus regain their lost heritage and relationship as the sons of God in deed and in truth. To the unspiritual and superficial student of Christianity, deceived by the animalizing tendency of the times, this will possibly appear as bordering upon blasphemy; but

this is the vital and central truth of Christianity, made noneffective and sterile only by human unbelief. The core of Christianity, the plan of the Almighty, the aim of the ages is certainly the complete restoration of the fallen race, the development and revelation of a divine humanity, universally and fully reflecting the image of God their Father in an eternal age of peace. Anything short of this in the intentions and plans of the Almighty would be an outrage of his attributes of purity and immutability. It would place Him on an equality with the heathen deities who are satisfied with less than perfect purity on the part of their worshippers.

Accordingly it is written, "And He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers,"

A divine manhood as the end for which ministers are called to preach.

for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ;

till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man unto the measure of the stature of the fullness of Christ." Perfect manhood or Christlikeness in man is the aim of the Almighty through redemption. Jesus was not only our Redeemer but our perfect pattern also and we are told to "walk even as He walked." He who said, "If ye love me keep my commandments," himself inspired the positive command, "Let this mind be in you which was also in Christ Jesus, who being in

the form of God (man was made originally *in the image of God*) thought it not robbery to be equal with God." It is a false humility and based on a misconception of the nature and aim of the gospel, for any one to oppose this fact. This truth forms the reason for the inspired commands, "Be ye perfect, for I the Lord your God am perfect;" and again "Be ye holy for I am holy." This is what John Wesley and the early Methodists called Christian perfection or sanctification. It consists in an expurgation of all fleshly depravity from the hearts of believers and an influx of the pure, patient, considerate, self-sacrificing love and spirit of God to that extent that the entire after life is influenced and controlled by this divine element.

How audacious for the apostle to say, "Now are we the sons of God and it doth not yet appear what we shall be, but we know that

The reality of
divinity in all re-
deemed and pure
humanity.

when he shall appear, we shall be like him, for we shall see him as he is" and "That ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, holding forth the Word of life." Jesus said, "Whosoever shall do the will of God, the same is my brother and my sister and mother." The natural, unbelieving heart makes no objection to this claim of divine sonship so long as the claim is left to lie dormant in

a mere theory. But as soon as believing, intelligent activity begins to apply the powers and prerogatives of that claim to everyday life, there is likely to go up a Satan-inspired howl of "blasphemy," "fanaticism," "delusion," as loud and virulent as swept over the devoted head of the Originator of the claim. Nevertheless, "now are we the sons of God" and "the whole creation groaneth and travaileth in pain together until now," "waiting for the manifestation of the sons of God." O, that Christ's professed followers would put away their heterodox orthodoxy, their baptized unbelief and begin to "manifest" the real fruit of their theoretical claims to divine sonship. Amen. Nothing but this "*manifestation* of the sons of God" will ever stop the "groaning" and "travailing" of "creation."—Rom. 8.

When we put away the element of practical infidelity from our lives by ceasing to limit the un-

The cause of the
cessation of Pen-
tecostal displays.

limited God and begin to exercise a faith as firm as the everlasting hills, and limitless as the promises of God on which it is based, we will find that the power of the gospel throws all other dynamics into the shade as it did at Pentecost. It never was the will of the unchangeable God for Pentecost to cease. The practical unbelief of the church is entirely responsible for the absence of pentecostal manifestations, and he attacks the

immutability of God in his dispensational dealings, who dares deny it. No man can quote a text of Scripture against this assertion. They may argue from the standpoint of their prejudices or their fears, but when pinned down to the Word of God they prove as sophistical and elusive as a Hindu priest. The infusion of irrelevant or antagonistic elements into Christianity has made the modern type largely a moral mongrel, the fruit of a miscegenation and not the true genus. It is a hybrid that has been de-generated rather than re-generated by the crossing and the Creator's "sign" or the Maker's trade mark of supernatural power is withheld for this reason.

If a manufacturing firm has a regular sign, stamp or trade mark with which all its goods are branded, it has a right to repudiate responsibility for fraud or failure in all goods not branded. The

The divine trade mark; its absence proves the goods counterfeit.

The Lord declares, "These signs shall follow them that believe, in my name shall they cast out devils, they shall speak with other tongues . . . they shall lay hands on the sick and they shall recover." The absence of these results from our present day Christianity stamps much of it as a counterfeit, because devoid of the divine Manufacturer's "sign" or trade mark. On the day of Pentecost and for some time afterward in the early church these "signs" were commonly produced. The general

absence of these signs today is a call to penitence and prayer and faith on the part of the church, as the unchangeable Jesus said he would thus be with us "even to the end of the world." The goods should be like the sample, the age should continue to produce real pentecostal, miraculous displays or its religious professions be rejected as counterfeits.

There was a subtle, divine significance in Christ's constant reference to himself as "the Son of Man."

Why Satan testified to Christ's divinity and was rebuked.

He would encourage, dignify and inspire hope in the breast of the race by this act. The

devil who had opposite ends to serve was constantly testifying to Christ's divinity, as much as to say to the sons of men, "You cannot expect to do those things, because you are not the sons of God. Jesus does them because he is a higher order of being." Jesus, seeing the end for which the devil testified, "rebuked Satan," it is written and "would not suffer him to speak." Satan knew if it became generally known that we were sons of God in any sense like Jesus was, that we would begin to assert our divine rights and powers and his kingdom would fall. Satan's act was a practical prostituting of the divinity of Jesus. He would make his heavenly sonship unduly prominent that our humanity might be discouraged thereby. Jesus constantly taught that we were "joint heirs with him." He said again, "The works that I do shall

ye do also, and greater works than these shall ye do."

If Jesus illustrated in his life the condition of man before the fall and he is a perfect Redeemer,

We are com-
manded to recog-
nize our divine
sonship.

the very meaning of that word
demands that this same rela-
tionship to God be now within

our reach, limited only by our unbelief and received only in measure according to our faith. It is mere unbelief that keeps the general church from fully following this divine Redeemer and Pattern of faith. He was the great example to all believers. Jesus practically declared at the grave of Lazarus that he wrought all his miracles by faith in answer to prayer; and in scripture, "the faith of Christ" is made prominent. "I knew that thou hearest me always." John 11:42.

The great temptation of the devil was to get Jesus to ruin his mission by prostituting his divine

The reason of
Christ's being
tempted to do
some big thing.

powers of which his followers
were not fully possessed, to
mere human ends, in a way that

his followers could not do because of their non-possession of these purely divine powers. If Satan had succeeded in this he would not only have immediately defeated Jesus, but also swept the supernatural hope of the gospel from men. Jesus came to this world, not only to redeem us from sin, but also to set us an example and reveal to us the

powers and prerogatives of truly redeemed beings. In all his miraculous ministrations in the hills and vales of Judea, the divine and sinless Jesus exercised only the powers and prerogatives of an un-fallen or perfect man. He did just what Adam and his descendents would have been disposed and able to do, had sin never been known. Sonship in all grades and planes of life entails upon the offspring all the faculties, powers and prerogatives of the father and it would be an outrage of language to deny this fact.

In the Bible a great many times we are called the sons of God, and though fallen, we were originally

Jesus as an ex-
ample and pat-
tern, as well as a
Redeemer.

made in his likeness. Jesus as
the Son of God claimed that
"all power in heaven and earth,"

or in spiritual and physical things was given unto him. This is just what God bestowed upon Adam in the garden when he made him lord of all, but he lost his powers and rights afterward through sin. Jesus proceeded to back up his broad and audacious claim by miraculous displays in every realm and element of life and death. His mighty transformatory operations were performed on the spirits, minds and bodies of men. He proved his limitless knowledge and power over the winds, waves, fishes, vegetables and all created substances in his efforts to bless and benefit the sons of men. A true and intelligent exercise of the philosophic principle will

reveal the fact that this was the necessary fruit and the logical consequence of his claim to divine sonship, if that claim were to be established.

If my reader were himself the very embodiment of benevolence, that fact would force him to per-

If the reader had
divine powers
what would be
the result.

fectly *will* or *desire* the people's highest good. If, in addition to his benevolence, he possessed the attribute of omniscience, that very fact would force him to perfectly *plan* the people's highest good. If he were further empowered with the attribute of omnipotence he would be placed under the additional necessity of *performing* all things essential to the people's highest good. If the attribute of omnipresence were also bestowed upon him, that fact would oblige him to make the above named blessings universal and will, plan and perform *all* the people's highest good. If the attribute of eternity were also his, the result would be that he would need to will, plan and perform all perfect benedictions for all his creatures in all places to *all eternity*. There is one additional element that demands consideration before the above named powers could produce a perfect and perennial paradise. That element is submission or harmony between the will of this being and the wills of all other beings who possess any real claim to the elements in or upon which this being must work.

If there is any opposition to the activities of this

being on the part of claimants endowed with intelligence and moral choice, that question must be legally, or rather, righteously settled ere this being could universally act. In the meantime he would

The reason why Christ acts only locally.

of necessity act locally where permitted by accredited claimants and then only up to the limit of their permission and desire. Here is the situation exactly. In Christ's redemption all has been willed, planned and done perfectly for the highest good of all to all eternity that can be done under the circumstances and it would universally bloom out this minute in Edenic and perpetual conditions, were it not for the rebel wills of men. Rebel man objects to the will of God in Christ Jesus; he claims the right to do as he pleases and have his own way even to his own ruin and the ruin of all about him. The fact that man is not a mere automaton, but possessed of intelligence and the powers of moral choice demands for him, even on the part of God his Father, a recognition and a fair trial.

Pending the settlement of man's wicked and willful rebellion, and Christ's right to universal sovereignty, at the supreme court of God's eternal judgment, Jesus

The legal settlement of Christ's right to reign.

of necessity uses his benign powers to bless the sons of men, only in a local way, where individuals believe for, desire and seek

it. He produces diminutive personal paradises, where man through faith and obedience, intelligently harmonizes with all his will, and he limits the grace in intensity and extent only by the measure of their own loving, obedient faith. The blessings, offers and promises of redemption are limitless in themselves, but the measure of their personal acceptance, of necessity is with the recipient. Consequently it is written, "According to your faith be it unto you," and "Now are we the sons of God;" and as that divine sonship implies supernatural power, Jesus added, "The works that I do shall ye do also," and again, "These signs shall follow them that believe; in my name shall they cast out devils, they shall lay hands on the sick and they shall recover." This is redemption's story and the moral history of the world in a nutshell.

In the light of the fact that man's estranged state of rebellion against God is responsible for the continuance of all the misery of earth and the tardiness of the coming of the millennial kingdom; and in the light of the fact that the case can be settled only at the great eternal Judgment Day, who will not pray with the apostle, "Even so, come Lord Jesus."

Inspiration recognizes this perfect unity between Christ and his true disciples and the texts of Scripture that are even most particularly applicable

**The human will
in its rebellion is
responsible for
the retarding of
the millennium.**

to Jesus as the Savior, are frequently applied by the Holy Spirit to the hearts of Christians. In a limited sense all that was true of Jesus is true also of his followers. Here, for instance, Jesus said, "Father glorify thy Son that thy Son also may glorify thee." As to the limited glorification of conscious pardon, purity and daily communion with God the Christian has his personal prayer worded for him here by the Savior. Again, "Ask of me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." Every servant of God and every foreign missionary in particular has a right to plead this special messianic promise for himself. Here is another special messianic promise that applies in some sense to all Christians: "Because thou hast loved righteousness and hated iniquity, therefore God even thy God hath anointed thee with the oil of gladness above thy fellows." This is true, just to the extent that men actually love righteousness and hate iniquity will they be divinely anointed with the oil of gladness above their fellows.

Again Jesus said "Ye believe in God believe also in me." A congregation can receive little or no

Even messianic texts are applicable to those who live Christlike.

benefit from the ministrations of a pastor or evangelist in whose intelligence, righteousness or piety they have no confidence. Therefore he should "do the work of an evangelist" and let his

light so shine before men that they may see his good works and glorify his Father in heaven; then he has a divine license to demand that they believe also in him, as the ambassador of God. Jesus said, "This is the work of God that ye believe on him whom he hath sent." This not only refers to Jesus, but to all his true messengers and servants as well. Following up the truth of this verse Jesus said, "He that receiveth you receiveth me and he that receiveth me receiveth him that sent me." This truth implies its opposite, therefore he that rejects Christ's true servants rejects him and the Father personally as well. He said to his prejudiced Jewish friends, who in their blind ignorance of this truth, were cursing themselves by ignoring it, "Oh Jerusalem, Jerusalem, how often would I have gathered you but ye would not, therefore your house is left unto you desolate. Verily I say unto you ye shall not see me hence *till ye shall say, blessed is he that cometh in the name of the Lord.*" When the true gospel messengers, who "come in the name of the Lord," are rejected, that religious "*house*" becomes "*desolate*" at once and Jesus, in his miracle-working and blessing power will not be seen there again until that people get ready to welcome his true messengers and say, "Blessed is he that cometh in the name of the Lord." Individual churches, synods, conferences and whole denominations have often been made perpetually

"desolate" by the leaders rejecting some humble gospel messenger, who came "in the name of the Lord," as the elders of Israel rejected Christ. This is universally true of individuals, churches and nations.

Faith in the fact of a perfect redemption makes men feel the dignity of their divine relationship and

The enobling influence of faith in the fact of redemption.

tends to inspire thoughts, affections, choices and actions worthy of their high calling as the sons of God. The Christian church shall yet arise in its dignity, shake off its nightmare of unbelief and enter into its promised land like Israel into Canaan from their wilderness wanderings. It will be said, "Who is this that cometh up from the wilderness, leaning upon her beloved?" She "looketh forth as the morning, fair as the moon, clear as the sun and terrible as an army with banners." "Thy sons shall come from far and thy daughters shall be nursed at thy side." They shall fly "as the doves to their windows," to his holy, awakened church. They shall "bring their silver and their gold with them," to lay at the Master's feet, like the "wise men" did of old.

Oh, for a due recognition of the fact of our divine sonship. Though it is true, sure and even now within our reach, yet the march of the mind is slow and the tree of knowledge is still being made the tree of death. A reformer must be content to

live at least a quarter of a century ahead of his time and be satisfied with a post mortem popularity.

Post mortem
popularity, the
price of being
right.

The age is so corrupt that a man can hardly hope to be right and popular at the same time.

Creation is dignified by the fact that each animate object, from the smallest plant to the giant oak, from the tiniest insect to the mightiest man can declare, "I am a child of God." This fact makes us in some sense brother to every natural flower of the field, every tree in the forest and every animal that breathes.

There are many creatures much in evidence today which, of course were not in the original list

There are many
creatures that
God never made.

of creation. They are hybrids, mixed creatures, mongrels and animals or plants developed or

retarded by climatic or other influences. There is also the whole spawn of noxious, pestilent insects, brought forth no doubt, as a result of, and partial punishment for sin, by the present unnatural condition and relationships of the various elements of nature, like disease germs in the air or body.

The ground was cursed for man's sin and was said to bring forth thorns and briers, until it made him "sweat" to procure a living. Doubtless weeds, bugs, cut-worms and vegetable and animal plagues of every kind are here included. These results of the curse will all depart with the conditions that

gave them birth, while our acquaintance and communion with all truly natural and beautiful objects will go on forever.

Men of giant thought and noble sentiment feel the force of this fact. They feel a oneness with

**Magnanimous
minds feel a one-
ness with all
nature.**

all created objects, an acquaintance with them, as well as a

longing for conscious commun-

ion and unity with the uncreated and invisible but omnipresent, omniscient and omnipotent God. In bodily instincts and appetites we are brothers to the brutes; our spiritual relationships to God and angels alone enoble and exalt us. Man feels his superiority to those creatures, yet he feels in some degree an elder brother's interest in their life and growth and death. His superiority over them makes him more than a brother, he is their god and their conscious source of hope. He is not their present real provider, but indirectly he was originally such and will be again. These creatures know not the God of creation, they recognize man as their god.

Originally all creatures were subject to man and paid homage to him. The great Creator re-

**What is meant
by the statement
"I said ye are
gods."**

ceived worship from them only indirectly through man whom he had made a god to all lower

orders of life. It is written in the law "ye are gods." But man rejected his divine Sovereign and discarded

his allegiance to the God of creation, and instantly all man's environments in nature going down with his fall, the lower animals rejected his lordship and discarded their allegiance to him. The lion and tiger would at that time lie fawning at his feet, harmless as kittens; but today all animals naturally fear and dread and flee from man, as he in his wickedness fears, dreads and tries to flee from Deity, and to the smallest insect they seek his hurt and desire his blood. This is a verification of the truth, "With what measure ye mete it shall be measured to you again." The audacity of the wasp or mosquito, the fly or the flea is a tell-tale quality.

On the formerly described principle of the curse coming back home, it locates man as the cause of

Man's fall proven
by a mosquito's
sting.

these creatures' existence or
their being cursed with blood-
thirsty instincts, for God's very

nature essentially forbids that he make them such originally. See the domestic animal, how he looks up at man's approach. The cows come lowing, the geese come cackling, the dog bounds to meet him with a welcome bark, the horse neighs at his entrance to the stable. What is this in fact? I answer, it is the worshipping, needy brute praying to his natural lord, from whom he has a right to expect answers to his prayer in the supplying of his needs. If one speaks gruffly and sternly to

them it is touching to see the poor things slink away with an appearance of guilt and condemnation. Speak kindly and gently and they approach boldly and familiarly and manifest the fact that they enjoy dumb animal religion; they worship in conscious acceptance of their lord. Let my reader try this on his horse or dog if he desires further proof.

A knowledge of our true relationship to these fear-estranged or worshipping creatures and our joint relationship to God, should

All nature will
come up through
man's regeneration,
as it went
down in his fall.

greatly change some of our actions toward them. When our domestic animals are bad spirited it is almost invariably the fault of the present or former owner. By a subtle absorption, education or influence they seem to partake of the spirit of their master, whether kind and affectionate or vicious and mean. You can nearly always tell a kind, benevolent spirited man or an ugly vicious spirited fellow, by the dispositions of their dogs, horses or dumb brutes in general. It is even more apparent and true in their dumb brutes than in their children, though largely true of them also. Of course as in children, predisposition to badness is stronger in some than in others, so in mere animals; but even this disposition is often but the fruit of some one's bad usage of the creature's ancestors. The result is but the reaping of what

was sown. As all nature went down with nature's created lord in the Adamic fall, it will correspondingly come up again at his restoration in the millennial universal regeneration. Then, as Isaiah says, "The wolf also, shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion and the fatling together; and a little child shall lead them. The cow and the bear shall feed; their young ones shall lie down together and the lion shall eat straw like the ox," and "they shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the *knowledge of the Lord* as the waters cover the sea,"

This last quotation implies that it is our ignorance of God and ourselves and of our relations to his

creatures in general that keep us today from having the millennium. This is the fact.

To know God aright is said in the New Testament to be "life eternal," as that means exemption from depravity, weakness and ignorance.

The world was originally one grand symphony of intelligence, peace and life. All God's creatures

primarily talked to their own kind and to all other kinds of beings, doubtless, in a perfectly

intelligible language. This is intimated in the description of the serpent's conversation with Eve and her entire freedom from surprise.

The right knowledge of God is alone worthy of being called life.

A universal symphony of life, health and happiness.

They talk yet to each other, but it is the mere ruins of a once noble faculty. Who has not heard the dumb eloquence of a sheep, a cow, or a horse,

Eloquent language of so-called dumb animals. bleating, lowing or neighing for their young or their mates?

The birds sing love songs to cheer their laboring partners in their toiling search for food, the partridge drums to call its mate, the hen clucks out her maternal instruction to her chicks. I have lain in ambush to shoot wild geese or turkeys and heard the alarm cry of their keen-eyed sentinels and knew my game was gone. That cry was such a condensed volume of instruction that every goose or turkey in that region vanished almost instantly as if by magic.

No creature on earth is what it would have been had not man fallen. The fact that inspiration

The lion shall yet eat grass like the ox. declares that the lion shall yet "eat grass like the ox" reveals

him as possessed of an unnatural appetite today. God never originally intended any of his creatures to die, and as a carnivorous appetite demands the death of other creatures to satisfy it, God never could have originally given any of his creatures carnivorous appetites. That is a fruit of the fall.

In the beginning all creatures were vegetarians, and good would it be for us if primitive conditions were more general today. Flesh is the most dis-

eased and unwholesome of all foods. Nuts were the "pork" of paradise and fruit was the "beef"

Nuts the pork of Eden. God never primarily intended any of his creatures to go to the morgue and purchase a piece of a corpse and dine off the decomposing carcass of a cow.

All the lower orders of animals went down with man's fall, and they suffered in their voices at least

The lower animals would all be exhorters if they could speak. what we suffered in our wisdom and knowledge. It is a good thing for us that they did, or every worshiping creature of earth would doubtless act like Balaam's ass and begin, "with man's voice to rebuke the madness of the prophet."

Every living creature is in some sense a worshiper of a superior being and since man is univers-

The faith faculty in man, a universal quality. ally possessed of this faculty and disposition to worship, it

forms a proof of God's existence as a being above man. The human family feels its natural weakness and need of God. This instinctive feeling of the need of a power beyond themselves is what makes men gather around and depend on a confident, strong-minded, independent man who is building on the foundation of apparent truth.

This is what makes such men the central figures in all great achievements, industrial, political, military, economic and religious. This man is

essentially a system builder through the medium of his faith. Respect for, and confidence in God are as essential to true worship, consequently, as

**Man's universal
instinct to wor-
ship.**

superior goodness or greatness on the part of a husband are essential to his wife's respect or a continuance of her love. The soldier's confidence in his general is often the basis of his victory; the workman's faith in his superior is the foundation of his own success; and on this principle our confidence in God's benevolence, power and wisdom is the attracting power of the gospel.

Foolish men often assert that they do not believe in a supernatural God as the author of invisible life; as if life were ever anything else but invisible and supernatural. Man knows no more about his own invisible, supernatural life essence, its source possibilities and end than he does of God. The smallest plant and the tiniest insect defiantly say to the proud ignoramus, Form an acquaintance with me before you reject the infinite Creator for your lack of ability to comprehend him. On this principle, the animal, the plant, and all created substance can be rejected equally with God for their refusal to reveal themselves to ignorance, for man is acquainted with none of them in their true essence.

That mysterious entity which we call life, in all its phases, might be defined as the creature's

ability to resist the lower laws of dissolution. Digestion and assimilation declare that decomposition of matter in some form is essential to the perpetuation of life, in every form of its physical ex-

Life defined as
resistance to
lower laws of
dissolution.

pression. These so-called laws of decomposition are in reality the activities of a lower order, or generation of the law of life. The conflict for the perpetuation of their kind that ever exists between the inert elements and the vegetable, exists also between the vegetable and the animal. The same battles are being fought out on a higher plane, between the unreasoning animal and the reasoning man; and higher still between the man's divine, morally responsible spiritual life and his mere animal powers.

If in any of these stages the plant, the animal or the man fails to effectually resist this so-called process of death and decomposition, this active law

What makes the
creature become
the prey to the
elements.

of life in the lower elements, the creature doing so is doomed by that act. It becomes the lawful prey of the lower elements. The creature's inability or indisposition to force this lower law into its service, licenses this law to force the creature into its service instead. Thus the elements that would have built up the creature's life assure its death and dissolution. If the creature does not utilize its environments, then the environments will

utilize the creature. And as this is necessarily a service unto death the servant has his dissolution for his pay.

This law of *cause and effect*, this principle of biology in meting out life and death to activity and inactivity, respectively, is nature's incentive to exercise; for she recognizes the fact that her existence is a mere mode of motion, and she detests inertia, either in a mollusk or a man, an incipient cell or an immortal spirit.

The very mystery of life, even in the lowest orders, proves the existence of God and that life necessarily came from him. Its manifest inability to purchase, create, beget or develop itself before it had a being is proof positive that it can be said even of animal or vegetable life, "It is the gift of God." Thus also with the reasoning, choosing and morally responsible human spirit, its very mystery proves it must have been a gift of God.

That "immortality" or glorified incorruption for which the deathless spirit is divinely told to seek,

while in the flesh, is on the principle of analogy proven to be necessarily a "gift of God."

Every plant and animal declares it received its life from God.

Every plant and animal of earth when placed on the witness stand, in a dumb eloquence affirms by the very mystery of its being and

the instincts, appetites and environments that control it that life was and is a "gift from God." Physiology, philosophy, zoology, geology, astronomy, physiognomy, psychology, the partially developed science of phrenology and the history and experience of all reasoning beings, on being called in to testify to the truth or falsity of the gospel, make their bow and swear by the innate elements of their own being and the universal and essential nature of all created substance, that they find "THE WAGES OF SIN IS DEATH."

CHAPTER VI.

This law of the eternal fitness of things, this self-acting principle of natural and universal adjustment is perpetually operative. It eventually shuffles every man into his own true sphere and gives him the environment which he deserves. This principle abhors the idea of an unworthy man being kept in a worthy position, or a worthy man being kept in a base position. Its natural tendency is to dethrone the non-competents and coronate the competent in every walk of life. It may be thwarted

The system by which competency crowns itself.

in appearance for a time by artificial appliances, but when they give way, as they do sooner or later, the gravitation to the true level is like the rush of a mountain torrent to the plain or the mighty ascension of an inflated balloon to its true aerial level. Our business, then, is not to seek worthy or exalted positions, but rather to seek fitness for them. Here, as well as hereafter, the character and competence of the actor demands a field in which to act. This ever-acting principle of self-judgment, which makes the soul shape its own destiny and environment, is seen on every hand.

The spirit of a slovenly woman duplicates her degeneracy in her person and her home, while a neat

A lazy man is his own photographer, and his home is his plate.

orderly housewife turns the most dingy log cabin into a palace. The spirit of a lazy, shift-

less man photographs his folly on his surroundings. His person, house, barn, horses, tools, everything partakes of the degenerate life of their lord and master, who is, constantly excusing himself and bemoaning his hard luck.

Who has not seen the house of the prosperous man begin to deteriorate and fall to decay as he fell

The physical environment a photograph of the soul.

to drinking or gambling? Who has not seen the wretched home of the reformed and converted drunkard begin to blossom anew as the fruit

of his regeneration? A new fence goes up, a new roof goes on, the house is repaired, enlarged and furnished. This is the invisible spirit of the master of the house infusing itself into his environments.

Men's physical conditions are often expressive of their true spiritual state. They seem to be a

Physical conditions expressive of the true spiritual state.

parabolic reflection of the same in many cases. Doubtless the Lord permits this as a reminder

and corrective of wrongs in this life or as rewards for merit. Physical disease, defeat, poverty and general affliction will oftener than otherwise be seen to have a grim and significant resemblance to

some mental or spiritual weakness or sin which they should correct in order to receive deliverance therefrom. To the divinely instructed and spiritual student, all nature is musical with parabolic instruction and vocal with analogies as the voice of Him of whom it was said, "Without a parable spake he not unto them." The very nature and location of the physical affliction is often significantly expressive of the spiritual lesson to be learned.

This is as true of nations as it is of individuals. The nations which are void of the Bible and the

A national as well as an individual experience.

true God are correspondingly void of a true education. Their lack of sound education leaves

them the prey to every ruinous superstition and fallacy. Their physical surroundings sink to the level of their spiritual life. This is true of religious denominations and the entire earth.

When the proud Babylonian monarch, Nebuchadnezzar, was struck with insanity, or rather demoni-

The spirit duplicates its degeneracy in the body.

acy, for his pride, "a beast's heart" was given him, as it is written, and he proved that a

lower and beastly spirit had taken possession of him in that he craved to "eat grass like an ox." This same insane, beastly spirit began at once to drag the noble body of the king down to its own beastly level, so that in less than seven years God declared, "His hair grew like eagle's feathers and

his nails like bird's claws." This is a clear case of the spirit duplicating its nature in the body. (A touch of this demoniacal spirit is what puts paint and feathers on the savage American Indians and some semi-civilized white people.)

It was this principle that made the incarnation a necessity. The mighty, limitless love of the invis-

The principle by which the incarnation became a scientific necessity.

ible God for the human race must be privileged to express itself physically. In the very nature of things, God's deep,

divine desire called for and begot the body of the faultless, blemishless Jesus, as a medium through which to express itself. This bodily manifestation of God in Christ Jesus became a scientific necessity. His very love essence demanded this actualization of itself. The Scriptural statement, "The Word was made flesh and dwelt among us," is the natural and essential sequence to the words, "God so loved the world."

All things existed in an ideal sense, before they ever existed in a concrete, real sense. Men sweat,

Nature as the physical photograph of God.

toil and sacrifice for the embodying of their ideal desires.

Thus a home, a factory, an invention, a railroad, a system or a true religious revival is but the embodying of some person's ideal. Where there is an absence of true idealism there can be no worthy realism. The nature and

strength of the ideal is seen in the actual result, and failure is always the proof and punishment of heartlessness.

In connection with gospel work in general there is nothing more simple and yet less thoroughly

understood than the elements which go to make up a true revival. An attractive build-

ing, an eloquent, interesting, scholarly preacher, beautiful singing, a high order of music, the friendly co-operation of the newspapers, etc., are generally looked upon as essentials to a revival. A clear understanding of the gospel proves that these things are not only non-essentials, but that they are often if not always more or less of a positive hindrance to it.

The gospel is not for a class, but for the mass of mankind. The church of Jesus is not the genteel church, but the gentile church.

Which is it, the genteel or the gentile church? It was not made for the cultured company, but for the common people. The fact that the original Christian church was a democratic theocracy rather than an aristocratic plutocracy, demanded that if the rich and cultured classes ever received its benefits, they must come down to the level of the common people to find them. If, as the Bible declares, the gospel is especially for the general public, its essentials must be in the reach of the common people, the world over.

And since a true revival is primarily a spiritual quickening, the conditions must essentially be spiritual. What then are the spiritual conditions that form the essentials of a true revival of religion?

The purchase price of a real revival has always been a true, hearty desire for it on the part of the

church, coupled with a real willingness to fully believe and obey God in all things. This

condition of affairs permits God to beget a lofty ideal in the hearts of the members. The church's inability to produce a true revival in the past one-fourth of a century, proves her poverty of desire, her want of high and holy idealism, her cold, heartless formality, her lack of fervent, burning love and sympathy for the souls of men. This being the case, the absence of a revival is the disgrace of the church.

When Moses grew angry with his erring brother Aaron, he dropped the tables of stone upon which the commandments of God were but lately engraven and fractured them, so that new ones had to

be procured. This is significant; when preachers get angry they break all the commandments in

spirit. We should remember this and be patiently charitable to those whom we consider wrong. We cannot dodge the responsibility. God has said, "When Zion travailed she brought forth her child-

ren." The lack of soul agonizing desire leaves the church barren and childless. God's very nature demands that there be no essential lack outside of ourselves. "His divine power hath given unto us *all things that pertain unto life and godliness* through the knowledge of him that hath called us to glory and virtue." In justification of God's all-sufficient plans for the blessing of all the obedient, the apostle declared to his non-progressive converts, "Ye are not straightened in us, but ye are straightened in your own bowels." These verses reveal the fact that all the elements essential to a true revival are within the reach of every local branch of the Christian church. The strength of the church's desire must ever be the limit of her success. The fervency of her love must ever mark the extent of her revival victory.

This fact is a trumpet call to prayer, humiliation and confession, on the part of those evangelists, pastors, churches and denominations that are void of true, broad, lasting, revival victory in their efforts. That formality is the father of failure and heartiness the secret of success, no thoughtful person can deny. The church must deplore her depravity, bewail her worldliness, confess her coldness and repent of her feelingless formalism and lack of love, like a chicken thief should of his crime, if she would ever see a mighty display of God's

**A divine call to
the evangeliza-
tion of the evan-
gelists.**

old-time revival power. This will seem a little unpalatable, but it is indispensable to both the church's well being and her being; for a real New Testament revival is essential to the church's very existence.

Popularity is too costly a commodity, when purchased by the sacrifice of principle. This flower in

Popularity as a
flower in a dead
man's button-
hole.

a dead man's button-hole must
be abandoned by all who desire
to be radically right. It is more

than a risk of one's reputation to tell the truth, the whole truth, and nothing but the truth on any subject; it is generally a positive sacrifice of one's possibilities of popularity to do so. Nevertheless, we feel he sacrifices his self respect and stands self-convicted of perjury who fails to do so. We feel like humbly and affectionately presenting some facts to our ministerial contemporaries, for their prayerful perusal, and ask from professors of christianity generally, a conscientious consideration of the same.

In our larger cities the Sunday baseball parks are filled with people, and the same evening the most popular D. D. in the city often will not have 500 in

Worldly enter-
tainment and the
truths of God in
rival display.

his congregation; yet it costs
twenty-five cents to see the
baseball game, and the preacher

can be heard for nothing. The vilest theater can boast that the people by the thousands pay their

money, afternoon and evening, for the privilege of attending its entertainments in crowds that tax the seating capacity of the building; but the church, whose seats are free, complains that they are empty. A political gathering, a costly lecture, a musical entertainment, a dog and pony show, a Sunday street parade, etc., have no reason to complain of small crowds in our cities; but the preachers often are forced to make the humiliating confession that the people will not attend church.

What has caused this state of affairs? Is the gospel a failure? Is religion a hoax? Are the

The church as an
electric street
car with a broken
trolley.

people degenerating? Or can it be that the church is off the track, or, like an electric street car with a broken trolley-pole, she has lost her upper connection and receives neither light nor locomotive energy from the dynamo in the power house of God? We are forced to admit, upon investigation, that the latter is largely true, and the reason the churches are losing their influence over sensible, thinking men generally, is because they have drifted from their original principles and put social distinction on too thick and their religion on too thin. Instead of regenerating the world, the popular church has been degenerated by it; and instead of converting the giddy throng to her way of living, she has been converted by them to their way of living.

More divinity in the pulpit will put more humanity in the pew, more sense in the sermon will bring more seekers to the church. It is time to reverse the subject of general discussion at some ministerial meetings of how to reach and save the masses; and the masses should present a paper, on the subject of how to reach and save some of the preachers from the effects of their own foolishness, for here is the real cause of the trouble. Many a preacher today is a seedling, who has never had the divine nature ingrafted into him (II Peter 1:4) by the hand of the heavenly horticulturist. He is a different product often from the preacher of even fifty or seventy-five years ago. In those good old days, before the mistake was made of substituting intellectuality for spirituality, preachers were made in a different way than they generally are now. Such conviction for sin came upon men's hearts that they thoroughly repented and sought and found the saving mercy of God. They graduated often in a fence corner and got their diplomas in a corn field. But as they began to testify and exhort, the church recognized their ability and licensed them, and finally ordained them as preachers. This sort of men were in the ministry for love rather than lucre's sake. It was principle, not policy; Christ, not creed, with them. If the truth made them unpopular, they took it as part of their

Theological seedlings need a heavenly graft to produce fruit.

pay, and though brickbats, rotten eggs and slander, as in the days of early Methodism and apostolic times, formed much of their salary, they would preach anyway. How different it is today.

If a man has three or four sons he will send one to learn the law business, another to study medicine, and planning for the last one his wife says, "I always felt that one of my boys ought to be a preacher; let us send John to the theological GEMETERY and WE'LL MAKE a minister of him." John is accordingly sent to the "cemetery," and after a few years in the Theological Dead-house, rumaging through defunct languages and heathen mythologies, he comes out to fill a fashionable city pulpit and preach too often to baptized infidels like himself. This man can not produce a real revival, any more than a dead mother can give birth to a live child. So, to keep up appearances, he must abandon the true principles of the gospel and broaden "the narrow way" so that rich men can be induced to join the church, in order that it might be perpetuated by their money and influence. One of the main proofs that was given to John the Baptist of the divinity of Jesus was that He preached the gospel to the poor. Luke 7:22.

It is a remarkable fact that the poor are generally ignored by many popular preachers today even among Protestants, while they spend their time

Manufacturing
preachers at the
theological ceme-
tery.

largely in attendance upon the rich. In mission work we find hundreds of homes that have never been entered by popular preachers. Though origin-

ally a mission movement, the popular church of today would feel humiliated at being called a

mission. While degenerating into a fashionable religious club-house, her real work is being left, to be done or neglected at will, by unsophisticated mission workers. She seems not to see that if an institution has no "*mission*" on earth it is time to give it a respectable burial.

When the unconverted rich are brought into the church they must be given official positions to keep

them in good humor. Then when they begin to run the church on their worldly-wise,

selfish and fashionable principles, certain sections of the Bible are discredited, God is made almost an outlaw, the church forfeits her right to public respect and the people generally drift to secular enjoyments. Here is another basal cause of the trouble. A plaster fully as broad as the sore must be applied, if the church ever regains her lost prestige. History gives us no account of a corrupt political body ever purifying itself, so as to be able to bless the world with a benign political reform; nor of a fashionable, formal church that ever regained its former purity and power, so as to bless

A church that is
not a mission
should be buried.

Political bodies
and churches
never reform
themselves.

mankind with a real gospel revival. Nature's plan has generally been to bring about political reform through a new party, and spiritual advancement through a new church. Thus has it been in the birth of every political body and religious movement that ever blessed the world.

What the general Christian church is pining for and what it needs, but does not want, is real true men in her pulpits. Not merely creatures of this name described by Plato as "featherless

The need of the Christian church is true men in her pulpits.

bipeds." We are cursed with too many of that class now; the old ship Zion is overloaded with her useless crew of these gelatinous creatures. What is needed is soul, mind and backbone. Men who fear nothing but to offend against the right; of dauntless courage and absolute independence in thought, word and act. Men who have dropped the words "discouragement" and "impossible" from their vocabularies and whose cosmopolitan spirit recognizes every man as their brother and every land their home. Men who ask nothing of this world but the right of treading on it and dare to look to God for all their supplies while shaking their hands from holding of bribes. Men who, from the lowest stratum to the highest pinnacle of society, are acquainted with the grievances, woes and temptations of the oppressed masses. Men who have graduated in the school of adversity,

and have received their degree from the horny hand of poverty; and who, like the original Baptist, are burning and shining lights, and consider themselves merely a voice in the wilderness of this

We need another
John the Baptist
or Saul of Tarsus.

world speaking for God and the right. Men who have enough of the granite nature of Peter and the gentle affection of Barnabas to be at once "sons of thunder" and "sons of consolation." Men who know Christ independent of creed and purity independent of party. Elijah-like and Argus-like souls, whose eagle vision can pierce the fogs of popular deception and whose mighty arm can brush aside the silken veil of sophistry. Men who refuse to be gagged by greenbacks or shackled by gold, and who scorn to be hamstrung by fashionable official boards. Men whose composition is mind, morals and metal, rather than much of the mud that is current under the misnomer "man." Men with muscles of iron and nerves of steel, in whose tremendous grasp baptized iniquity whimpers like a whipped child, social deformity groans at being forced to behold its own photograph, while legislative piracy roars like the "bulls of Bashan" at being exposed to the wrath of an over-credulous people.

If ever the church, and the world too, needed men of this mould, they are needed in this fashionable, sectarian, party-cursed age in which we live.

The baptized bigotry, fossilized formality, and petrified perfidy of this age are well intrenched, while truth, purity and Christian charity are exiles in the earth. These White

The baptized
bigotry of the
age.

Knights of Truth must keep
their eye on the Morning Star

of a coming brighter age and live where the glory of the cross of Jesus is all the encouragement they need.

Where are the moral and mental giants, the Herculean heroes who dare attack the conscienceless editorial staff of intellectual prostitutes, who often use their libelous sheets to vilify righteous men and sound principles, and extol malicious

The church must
have a new
leader.

tenets and robbery schemes in order to keep the good will of the conscienceless Barabbases and feelingless Shylocks, whose hired tools they are? Where are the lion-like Luthers, who are not afraid to burn the bulls of silly sectarian bigots, and who dare defy the heartless hierarchy of their own church if need be in a bold denunciation of popular sin? Where are the daring Daniels, who will stand alone against the world and the wrong for God and the right? Where are the Sampsons, who dare risk their lives in pulling the pillars from under the temples of civil and ecclesiastical wickedness? Where are the daring spirits who with a "whip of small cords" dare drive degenerate priests, polluted

politicians and plutocratic money-changers from the temples of piety and politics, wherever they are found and who will, as saith the prophet, "seek judgment, relieve the oppressed, judge the fatherless and plead for the widow," till this wilderness rejoices and blossoms like the rose?

God wants thousands of men whose heads, hearts, hands, mouths and backbones are all the Lord's and who will use them for Him to that extent, that if need be their bodies can be offered up on the altars of public ignorance, a vicarious sacrifice to save the church and the world from self and the devil.

The modern church has largely lost her restraining, wholesome influence over the popular mind, and she will soon go down and lose her very life and identity in a state of chaotic and bloody revolution, political, social and economic, unless she brings the fear of God and the love of righteousness to bear upon the masses, through a revival of true religion. Some entire denominations are spiritually superannuated as a consequence of their refusal to do this.

Reader, do not antagonize this truth, but examine it and pray over it and you will be forced to acknowledge its soundness. The legitimate fruit of the church's frigid formality is seen in her non-

**The Lord wants
consecrated
backbones.**

**The church's life
and the nation's
peace threatened
by revolution.**

progression even in numbers. A scriptural revival alone will save from self-interest and settle the

The fruit of formality is non-progression.

petty ecclesiastical tyrannies, formalities and jarring discordancies which are ever rupturing

the church into sections and parties with warring interests. There can be no real diversity of interest between two sections of Christ's true church. "We are members one of another" and each needs the other in order to succeed. "If one member suffer, all the members suffer with it." This is an industrial as well as a religious truth. These competitive interests entail a great unnecessary and expensive hardship upon the people in keeping up a lot of buildings, schools, teachers, and publishing houses, when on the principle of true unity even better results could be secured by a centralization of interest and effort. Even those who profess to be preaching the very same truths do not seem desirous of harmony.

It is high time to abandon our sectarian schemes and profitless parleying for party, and through

True unity and affiliation the base of success.

separation from the world and sin and self, humbly draw nigh to God in faith and prayer for a revival of true religion. We

recognize the fact that we neither live nor die to ourselves, but rise or fall together. We should have a revival of a broad, deep, lasting order, or we

should entirely retire from the religious business. There is need of a truer unity and wiser adjustment of our denominational differences on the principles of love and charity. To accomplish this, however, sensitiveness must be sacrificed. The true people of God need to be divinely compacted into a universal prayer league for the promotion of intelligent, scriptural truth, purity and power. We need a holy gospel alliance of an inter-and ultra-denominational nature, in which ecclesiastical wire-pulling and intrigue are forbidden a place and where humility, love and truth hold sway. Who will labor and pray and sacrifice to bring it about?

The divine principle of unity, discarded by the church is seized upon by the mighty minds of the

Unity the basis
of success in the
world's giant
trusts.

trust magnates and proves to
be a basis of worldly success.

God is going to receive glory at

any rate from the principle of strength in unity. Every article manufactured by the trusts is produced much cheaper by the principle of centralization and wholesaleism. Surely "The children of this world are wiser in their generation than the children of light." The principle of unity is divine and must succeed. It cannot be shut out by law; it must be protected and regulated by law. It is a fruit of the eternal order of things, a harvest of good, sensible thought. In comparison to the earth, the heavens are no holier nor higher above it

than is the principle of co-operation above competition.

In its last analysis, competition is cowardice and division is death. It is a proof of infidelity toward

The cowardice of competition proves a lack of faith in God or man.

God or man, or both. Theologians should go to school to the world's hard-headed trust magnates to learn theology.

Well, the present trend toward centralization will soon force the smaller and more radical churches and missions to unite on one hand and the larger and more liberal ones to unite on the other, or life will be the forfeit for the crime. A revival of true religion alone will make brotherhood and unity a possibility as it is a necessity.

A real gospel revival is necessary to keep many of our larger city churches off the auction block;

A revival is essential to keep many city churches off the auction block.

for many of them are scandalously under tribute to the pawnshop today. Higher ideals alone can save the

church from falling into lower and more degrading experiences. There will be a superabundance of theological ecclesiastics "converted" into sewing machine agents or pill peddlers for want of "an appointment," in the near future if the conditions of a true revival are not met; for the thinking elements among the wealthy worldlings that lately swelled her membership are beginning to feel and

act like rats on a doomed ship. It is greatly to be hoped that a benevolent God will bring about a mighty reaction from the church's popular heartlessness and use it as a powerful revival influence by begetting in the hearts of her members a supernatural sympathy and a limitless love for the lost.

Oh, for a hearty digestion and assimilation by the church of the conditions of a revival laid down by

A prophetic call
to prayer and the
need of heeding it.

inspiration in the second chapter of the book of Joel. Brethren, let us heed the prophet's advice and come down off our stilts, and as church members from the bishop to the bartender, let us go to the "mourners' bench" and seek for the reviving of the work of God in our midst. We owe it to God, our children, our neighbors and the rising generation and the heathen world especially, as well as to our own never-dying spirits. That mighty love and ideal desire for a revival of true religion, of necessity demand the outpouring of all unworthy affection and choice from the heart, as conditions to its realization is evident to all who think. This spirit alone can transform the church and photograph its features on her entire organism. The church's present condition is not only the physicalizing of the low ideals of her leaders, but the world itself, in its primitive, Edenic grandeur and its future Millennial glory was and will be but the actualizing of the high ideals of God. Nature in

her pristine grandeur and her latter day glory reveals herself as the visible garments of the invisible God.

There is no truth that cuts deeper into the sensitive soul of man than this fact that failure is a proof

Failure is a proof of heartlessness. present or past heartlessness, a lack of true idealism. Yet it is

always a fact that those who kick the hardest are those in whose lives this truth is most patent. Men delight to shift the responsibility for their failures on others, their surroundings, Providence, anything to dodge it. A truth that robs them of their excuses is never palatable; but from the mightiest promoter to the street fiddler, from the fun hunting worldling to the pious ecclesiastic, formality is failure in nature and extent. Though the pill might be easier swallowed if it was a little better sugar-coated, yet it is true that the church's spiritual condition is generally an exact duplication of the spiritual condition or experience of her present or former pastor.

This principle of essential reproduction is seen by the intelligent eye to be acting and re-acting with awful results in the realm of the mind and spirit as well as in physical affairs. Hypocrisy does not pay. It is as bad at least, as open wickedness and it can not be concealed.

The only sensible thing to do is to renounce the degenerate life in its mode of manifesting itself

and seek, through right living and faith in Christ, the regenerating principle that will take the bent to badness out of the inner life spring. The nature of

The vegetable world re-announces the truth of the gospel.

the inner life, acts the same in the moral, mental and physical life of a man, as it does in

the vegetable world. We see that mysterious, invisible, active energy, with which we are utterly unacquainted, but which we call life, take a thousand shapes in the vegetable world. That form of vegetable life which we call an oak, contradistinguishes its inner nature from the pine or maple, by its intrinsic and instinctive ability to cull only those properties out of the general elements that go to form a physical monument of itself. The pine or the pear tree does likewise, and they never get mixed up in their appetites or instincts or crossed in their physical embodiment. They always make a true corporeal register of their inner life essence.

There are in the elements that go to make up our earth, all the properties essential to the formation of fruit, flowers vegeta-

The materials for good and evil are within our reach.

bles and animals of every sort.

The invisible life-spring, the nature of the creature must in the light of its real desires instinctively decide what properties are essential to its best development and leave all others forever. To be untrue to this principle is criminal

and the punishment is death. This is true in the animal as well as in the vegetable world, and it is equally true in the realm of mind and spirit. Men and movements as well as animals and vegetables fail when untrue to this principle. This scientific fact stamps baptismal regeneration, ritualistic piety and all other forms of religion which do not manifest themselves in righteous living, as the idiocy of the church and the badge of her dishonorable ignorance.

Jesus, the true idealist, said in reference to the obtaining of the divine, ideal life, "Agonize to enter"

"Thought,"
spelled with a
capital "T" is
worshipped by
some.

therein. The pseudo-scientists of today say, "Just rest; reckon that all things are as they should be. Thought and belief are the only reality," and such like nonsense. To label this fallacy with the name "Thought" spelled with a capital "T" and then say prayers to it is as silly as it is audacious. The only ground on which we could clear those mind worshippers of the guilt of idolatry, is that their fetish is not "a likeness of anything in heaven above, the earth beneath or the waters under the earth." This ignoring of the fact that thought, faith, choice are but mediums through which real life expresses and develops itself is a fatal infatuation. Heaven inspired soul agony is compatible with true inner peace, rest, quietness; and is perfectly free from

all animal nervous strain and worry, though this seems paradoxical and contradictory to the unspiritual mind. The subtle peace which accompanies real soul agony is a proof to its possessor that the word is divinely true, that says, "My yoke is easy and my burden light."

Why does Jesus say, "Agonize to enter" therein? He knows that the carnal man is prone to live in

Lofty and divine
ideals crushed
out by animal
demands.

fleshly indulgences, to the extent that lofty, divine ideals are crushed out by the animal demand. The words "carnal and fleshly," did not necessarily mean active badness. They simply meant the animal life of the man. Animalism should not be confounded with diabolism. It is a mere negation while the latter is an actor. The mere animal man, like all other animals, never indulges in unnatural wickedness. Nature was the New Testament in olden times and it has not lost one jot or tittle of its authority yet. It was God's first and greatest book of parabolic instruction to the race. Nature was God's first prophet and she will be Christ's last apostle. She teaches both the infant and the adult, in both the kindergarten and the college, both in creation and redemption. Whatever is truly natural is truly good; but in a world so fallen and full of perverted passions and abnormal appetites, one needs to be very careful what he labels as "nature." Active badness is

practiced only when men are possessed of an evil spirit.

Wickedness is the fruit and proof of demoniacity. Carnality or fleshliness is only passive or negative badness, in that it makes the realization of the spiritual and the ideal impossible.

Too many deem themselves free from carnality, simply because their active wickedness has been

The pleasures of sense lower a man to a level with the ox.

abandoned. If our delights are in the pleasures of sense, those of eating, drinking, sleeping,

exemption from toil, and congenial companionship, all of which we hold in common with the ox or the ass, then in the fullest sense we are "carnal and walk as men." Only when, as saith the apostle, we keep our bodies under and bring them into subjection to the spiritual and the divine, are we spiritual and idealistic in our lives. It is written, "They that are Christ's have crucified the flesh with its affections and lusts."

In the scale of moral ascension, from the animal to the ideal, man lives first in the exercise of the animal,

The three brain sections as the basement, ground floor and upper room of life.

then the intellectual and lastly the benevolent parts of his brain. The three brain sections are the basement, ground

floor and upper room of his life; and correspond to and prepare for hell, earth or heaven. When living in our "upper room," our benevolent and moral

qualities are in direct contact with God and we receive Pentecostal inspirations and experiences from Him. When living in the dark basement of our mere animal qualities even our better natures have but a small growth and we are an easy prey to the devil, to whom we are in close proximity.

Next to active wickedness, mere animal gratification should be looked on as defeat and death in embryo. Yet how eloquently preachers and professors of religion will plead for animal indulgences, the "no harm" demons of modern religion. The devil himself seems to inspire their eloquence in pleading for this negation of all truly spiritual or ideal possibility.

Animal gratification is the seed of defeat and death.

The scientist, the inventor, the natural system-builder need no exhortation here, but let me say to

Limitless possibility within reach of all true Christians.

the gospel worker, that the question, "What shall I pray for or what is in the realm of possibility?" is both unscientific and uncalled for. The real question is, "What is the nature and strength of your longings?" The desire proves the possibility of its attainment, as well as the extent of the same, for God would not mock His child by inspiring desire for an impossibility. The highest possibility is held before the child of God, in that he is divinely instructed to pray for the kingdom of God to come and His will to be done on

earth as it is in heaven. This means limitless possibility. Consequently, it is written, "All things are possible to him that believeth." Those who know God aright will never doubt that blessings of every kind and degree, for body, mind and spirit are in His will for His people and that the opposite is not primarily found there. All the various orders and degrees of afflictions that curse the human race, are the direct or indirect fruit of sin; and since Redemption is a perfect antidote for sin, all kinds of blessings for soul, mind and body are in the atonement for all persons, at all times, in all places; but they are received by us only in measure ac-

cording to our faith. Exemption from affliction is God's primary will for all who intelli-

**Affliction not
accidental but
providential.**

gently and believingly obey. Deliverance from affliction is his promise to penitent, believing obedience, and a continuance of the affliction is but God's secondary or subsequent will, and that only for those who fail to learn the lesson of faith or obedience.

It is written of the actively bad, "Thine own wickedness shall correct thee, and thy backslidings shall reprove thee." The

**Base desire as
its own punish-
ment.**

drunkard is permitted to gorge himself on liquor, till in his

frenzy he pawns the coat off his back to secure a beverage to burn the coat off his stomach. He is

glutted with the stuff, till he curses the day he ever saw it, and cries out in agony for deliverance from it. Thus with licentiousness, pride, money-getting and honor-seeking. If God is not privileged to hinder men's abnormal desires after those things, then His only hope is to let them gorge themselves on them till they are nauseated by them, loathe and abhor them and with breaking hearts and anguished spirits cry out to God for deliverance from them. Thus the Jews in the wilderness "lusted for flesh" and when God sent them quails, they gorged themselves till they "died with the meat in their teeth."

God often makes the reacting consequences of men's sins to be the correction for their wrong

Happiness essential to the best development of the man.

acts, so he often lets disease and defeat come to his children as a correction of things in their lives, that need wise adjustment under His direction. But it can be God's will only in a secondary sense, to see men corrected by the fruit of their sins. Jesus honored a truth, that it would be well for teachers and philosophers generally to recognize; that is, to bring out and develop the best elements in a child or man, they must be kept happy. But happiness is hardly possible in a high degree, where depravity, pain, ignorance, squalor, poverty, a lack of love, or sin of any sort holds sway.

Consequently none of these things can be God's fundamental will for his people. True to this principle we find promises all through God's Word, of *exemption* from these things to the virtuous, believing keeper of his law; and *deliverance* from these things, to all penitent, believing transgressors of the same.

Exemption from affliction is promised to obedience.

We are told by the original reading of Rom. 12:1, that God would *prove through us*, that his will for the human family is good, acceptable and perfect. If God primarily willed our suffering, disease and premature death it would not be "good" or "acceptable" to any right thinking being. Consequently it is almost blasphemous to declare that God primarily sends these things, delights in or wills them. They are simply the fruit and partial punishment of our sin or that of our parents, though that act may be the mere result of ignorance, and a physiological rather than a theological transgression.

Everything well pleasing to the judgment is in the will of God.

This recognition of a divine instruction in our afflictions honors a God of order and conduces to carefulness and prayerfulness and naturalness of life. But the "go-it-blind" or "trust-to-luck" principle that makes disease or affliction wholly accidental and void of any instruction,

Affliction as an instructor glorifies a God of order.

glorifies confusion, exalts chaotic ignorance and makes life and health uncertain and prayer and faith a mere superstition. "Only believe and thou shalt see the glory of God."

It is not always congenial or easy to hold one's self to the pure affection, the magnanimous choice and the benevolent action, but
 What constitutes a fool or philosopher. he who will knowingly do otherwise is almost a madman. He who chooses evil instead of good in order to follow the line of least resistance is demoniacal. He, who on the same principle, chooses the less of two good things is foolish. He only, who scorns all resistance and chooses the highest good, regardless of resistance, is truly philosophical.

In a world so thoroughly left-handed and out of tune as this, it means fight or die; not to fight for present self-interest in a superficial sense, but rather fight against self, the base and unworthy animalism. This is the real secret of true self-interest, from an enduring standpoint. Unless lofty thought and noble, benevolent choice is brought to our assistance, the spirit degenerates, the mind runs to weeds and the body falls to decay through bad living. From the invisible and internal life-spring, a vital, resisting power must be called by the magisterial, personal will, assisted by the grace of God or no amount of favorable surround-

ings will keep us free from degeneration and death,—death for want of an excuse to live. Look at your natural surroundings and see if there is any hope.

The rotten apple amid a hundred sound ones has power to reduce them all to its state of decay;

Disease a contagion, but good health not a second hand article.

while the one hundred sound ones have no power to correct the decomposition and restore the diseased unit. One man

with a pestilence in company with a hundred healthy ones has power to inoculate the whole company with the virus of disease, while the combined influence of the entire company is unable to recapacitate the diseased member. A pain in the most insignificant and extreme portion of the body fills the whole with distress, while the freedom from disorder in all the other members cannot offset the agony produced by that one.

This tendency to degenerate rather than regenerate is the same that makes weeds and briers

Nature's battery of action is left-handed.

spring up and luxuriate of themselves in the hardest soil, while vegetables, flowers and fruit

must be planted in prepared soil and given constant attention. This left-handed application of the principle of prosperity is seen to exist in the mental and moral realm as fully as in the physical world. It proves that, in reference to nature's

battery of action, her positive pole is death, while life is but her negative pole. We are thus forced to look beyond the line of nature into the realm of the supernatural for our hope of glorious conditions. We are here warned against hoping for permanent relief from any mere created source. We are driven by nature to the very point where revelation invites us to come to seek for succor; viz. the footstool of the Almighty.

CHAPTER VII.

It is very foolish to suppose that nature which is a system of law and order ever came from the hand of a God who is himself a mighty anarchist, subject to no law in his dealings with natural agents and agencies. The Author of nature is also the author of law, and we have our sense of law because he possessed us with it. This recognition of law and order, as the only basis of harmonious relations and activities with each other, is instinctive in the race and is itself a proof that our Creator is a being who

embodies eternal order in his
God himself is bound by law to certain lines of action. very essence and actions. We

can have a more comprehensive understanding of God's personal attachment to law in all his supernatural and invisible activities, by investigating his actions in the visible and natural realm. In the forming and commissioning of blazing systems and whirling worlds exact order is seen. In their ceaseless and regular activity, law is glorified.

The astronomer measures distances and calculates eclipses for a thousand years ahead with almost the accuracy of the Infinite, because law

rules in the astronomical heavens which, "declare the glory of God." The mariner sails along a dangerous lee shore within a few yards of sunken

The wonders of astronomy are possible because law is universal.

rocks and treacherous shoals, in perfect safety, by the stellar light that left its fiery source in

orbs of endless day, months and even years before, because order sways the universe. The astronomer is placed in the dark hold of a vessel and sails all around the globe for years till his sense of chronology is confused and he does not know whether it is summer or winter. He is then landed on a rocky island uninhabited by man. He is not told whether he is in the Pacific or Atlantic oceans, or the Caspian or the Carribean seas. He is given his instruments, paper and pencil and told the day of the month, and in less than an hour by the light of the stars he tells you in what body of water his island prison is located, and he concludes by telling you exactly how many miles it is to New York City, Peking, London, or St. Petersburg. If he is told in what body of water he is located he can tell the day of the month himself in a few minutes. This is all possible because of God's undivorcible wedlock to law, and his eternal adherence to the highest point of perfection in all his doings. As there cannot be more than one superlative point of perfection, God is bound to act every day alike under the same circumstances. The attributes

of primary perfection and immutability in the Creator form the foundation of the stability of nature.

Pass down through the animal, vegetable and mineral worlds to the formation of the ephemeral

Chaos is ignored and law glorified in all nature. snow flake or the minutest atom, and chaos is ignored,

while law, nothing but unending law is seen or acknowledged. If, as His inspired words declare, His ways are as much higher than our ways and His thoughts than our thoughts as the heavens are higher than the earth, we can look for an adherence to law and order in all his actions, infinitely above the same faculty in us. The word law is often made use of when only a mere rule is meant. A natural law, however, properly speaking, is that eternal order of things that will bring about precisely the same results under exactly similar circumstances as often as the combinations are formed for endless ages. What we mean by moral law is a mere appeal to unfettered intelligence to exercise its power of choice in the light of the eternal rightness of things, or of reward or punishment for the vice or virtue of the decision. Moral law appeals, but never forces. It is a principle of eternal rectitude, always demanding the *highest possible* exercise of one's highest powers, and resulting in the *best possible* effects under the circumstances.

In some sense God has placed himself under this law as well as us. In fact He places us under the obligation of keeping moral law that we might thus harmonize with Him in His own eternal embodiment of the same. God, then, being inseparably wedded to law, all his actions are necessarily based upon it. Thus God can be confidently relied upon as bound by law to always do the very best for all his creatures, in every possible way, under all circumstances, after taking into account their voluntary relations to Him through His natural and moral law.

God has placed himself under the necessity of acting through law.

Answers to prayer are not incidents disconnected from law, but as perfectly under the principles of cause and effect in the higher spiritual realm, as is the planting and reaping of a crop in the vegetable world, or the geometrical accuracy in the result of a mathematical problem. This being true there is no use in men coaxing and cajoling the Almighty to bless them, any more than they are now blessed, unless they determine to live better, in holiness or wisdom, than they are now living.

Answers to prayer can be had as certain as mathematical results.

An intelligent petitioner sees the need of searching his heart and life for causes that hinder the Almighty from sending greater blessings than are now being enjoyed. He sees the need of permitting his prayers to have a reactionary influence

upon himself in constraining him to put himself in better and more harmonious relations to God, so that the Almighty can consistently send the desired

Prayer should be made a study for rectification of life.

blessing. An intelligent petitioner sees that God is always willing and anxious to bless every one in the superlative degree, without any prolonged human entreaty, if He is not hindered by things in the life or moral circumstances of the petitioner. He therefore makes intelligent heart-searching and promises of righteous and wise adjustment of life, in harmony with God's word and will, a large element in his prayers, so that God can be privileged to grant the petition in harmony with the moral law which He has bound himself never to violate. It is written, "Prepare ye the way of the Lord, make his paths straight." This implies that the Lord will come in blessing as soon as the seeker has fully prepared the way. On this very point the Prophet Malachi says, "Behold I will send my messenger and he shall prepare the way before me and the Lord whom ye seek shall suddenly come to his temple." Again it is written that God's ear is not heavy that he cannot hear nor His arm shortened that He cannot save, but that men's sins and iniquities have separated between God and them.

This fact places prayer in the realm of intelligence, stamps all mere formal or mechanical

prayers as unintelligent child's play, and it also accounts for all the unanswered prayers of the ages. I do not mean to imply by any means that

The cause of failure in receiving answers to prayer.

all there is of prayer is its reactionary influence upon the petitioner himself. God blessedly

answers prayer. He always does so up to the highest degree possible in every case, considering the voluntary relations to his law of the one praying, or the person or thing prayed for. What we desire to show is as Jesus said, "God is more willing to give the Holy Spirit to them that ask Him than parents are to give good gifts to their children," when we remove the moral hindrances to His doing so from our lives. Physical or mental conditions, for which we are responsible and which we can rectify, if we will, become moral hindrances by our refusal to do so.

I am showing that the meaningless teasing of the Lord for blessings that never come is a burlesque

Human choice and not God's arbitrary will the base of blessing.

on intelligent prayer, and that the cause of unanswered prayer is in the lives of the petitioners

themselves. The triune God through inspiration declares, "Ye are not straitened in us, but ye are straitened in your own bowels." These moral conditions are wholly shaped by our own power of choice and not by God's arbitrary decision. This must ever be the case. There is no lack of mercy,

love, intelligence, power, disposition or ability in God to bless all, in all kinds and degrees of blessing; the lack, while it exists must of necessity be in us, not in Him.

God is above the necessity of an experiment. He has a perfect understanding from the first, and the

The Almighty does all things in the superlative degree.	moral law before referred to, demands that all His actions be done in the superlative degree.
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Therefore perfection always marks all the actions of God; and as there cannot be degrees in perfection, it shuts God up to but one form of procedure, namely the perfect form, and one degree of attainment in all undertakings, peculiarly the highest possible. There is no such thing as good, better and best in God's primary decisions or untrammelled choices. Only as influenced and bound by elements in us can God do less than the perfect thing for us; and even in considering such elements, as before stated, He then does the best for us under the circumstances.

The degree of similarity between His latter and former actions must always be the degree of similarity

Our voluntary relations to God and not His will fix His choice.	between the circum- stances on the occasions, for the circumstances alone and
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not His arbitrary will influence his perfect decision in every case. All this is true in the spiritual world as well as in the physical, in grace as well as in nature.

God's very immutability and adherence to law is the element that makes His printed word today seem to thrill with a warm, quivering life-energy,

God's immutability is the element that makes His Word vital.

with apparently no lack of the old, original vigor and authority.

Faith finds the printed word as vital and applicable to its present personal needs as it was in the ages gone by to the persons to whom it was originally addressed. The Apostle Peter declared that no portion of Scripture was of any private interpretation. Jesus said, "What I say unto one I say unto all." God's unchangeableness then demands that if He in Christ once said to a poor, heart-broken, believing, pleading penitent, "Thy sins which are many are all forgiven thee," He will always speak in the same way to all those who put themselves in exactly the same moral relations to Him. He must, if He is unchanging, speak to a praying, believing, sorrowing sister, "Thy brother shall rise again," "Only believe and thou shalt see the glory of God." His essential nature demands that if He once said to a confessing, believing, praying, though dying thief, "Verily, I say unto thee, this day thou shalt be with me in paradise," He will speak today in exactly the same voice to any poor culprit who will put himself in the same moral or penitently believing relations to Him and His law.

God, as the author and embodiment of law, is

bound by His own very attributes to speak in Christ, to a weeping, praying, believing mother, by her daughter's dying bed, today as in the past, "O, woman, great is thy faith, be it unto thee even as

What God has
once done He will
do again if con-
ditions are met.

thou wilt." God's very omni-
science, omnipotence, omni-
presence and immutability are

the pledges of the fact that He will forgive the sinner, cleanse the leper, heal the sick and cast out devils today as in the past, if a similar set of moral circumstances is brought about in faith, penitence, humiliation, earnest prayer and an intelligent and constant purpose to do His whole will.

What is true of the individual in his prayer for deliverance from personal affliction, becomes

What is true of
individual deliv-
erance is equally
true of nations.

equally true of communities,
states and nations in their col-
lective appeal for deliverance

from public affliction, such as war, pestilence, famine and plague. Though pseudo-scientists deny the possibility of a supernatural spiritual blessing and a divine and supernatural healing of the body and mind, and though an ignorant ministry or an unspiritual church membership endorse their fallacies or qualify either the spiritual blessing or the bodily healing practically out of existence, yet sound science and the very nature and being of God demand that both be definite facts today, as unlimited and free to penitent, intelligent faith as the natural air to the body.

This fact of God's eternal wedlock to law is the only unshaken foundation for faith or our hope that He will answer prayer at all. This truth **God's eternal wedlock to law, the unshaken base of faith.** rescues prayer from the empire of accident and places it in the realm of law, under the principles of cause and effect. It forms an inspiration to faith and an inducement to prayer and holy living, in that it leaves no question as to God's certainty of answering, if the conditions are intelligently met. If this divinely legal element of fixedness be denied a place in the realm of prayer, the result would be uncertainty, defeat and confusion of the direst kind. We look in vain for it in many places, however, and the results are just what might be expected; money, time, effort, influence spent largely in vain, the world a very ant hill of religious activity, yet but little divine or supernatural accomplishment. This disgrace to Christianity is the infidel-making element of the age. Failure or defeat in the work of God is a plain call to penitence, heart-searching, a truer and stronger faith, a clearer perception of the divine will and a better and wiser adjustment of life generally; as the cause of the failure must be in us and not in God. Inspiration declares, "If thou doest not well sin lieth at the door."

There is no use in blind unbelief resisting this philosophic fact. Prejudice may close its eyes and

refuse to see, but the man forfeits his own respect who shuts out the light. No individual's failure to

Individual failure cannot nullify the doctrines of the gospel. accomplish a verification of this truth in his own experience can in any sense nullify it, as no

doctrine of God's word can be based upon a mere man's experience. This is of necessity so, for who is capable of deciding the true state of the heart, and head, and life of any one in his relations to God and nature, either in the past, present or future?

Ignorance rather than wickedness, bad education rather than bad intentions, often leave well mean-

What causes the failure to receive answers to prayer. ing Christians in the dark as to how to receive answers to their prayers, and they sometimes

conclude that it was not the will of God to give them the desired mercy. This is an unintentional slander on God's love, mercy and benevolence. Inspiration declares, "Ye ask and receive not because ye ask amiss." There is many a good man praying wide of the mark. His trouble may be psychological or physiological rather than theological, but if he intelligently, humbly and believingly continues to seek for the truth, God will providentially lead him to the light, unless he becomes a mere fossil of formality. An intelligent understanding of the will and power of Christ to penitents, through faith would banish this chaotic element from modern

Christianity, by revealing what the will of God is, and how, through faith in Christ, we can see it accomplished. An intelligent and hearty determination to assume right relations toward God and men, and heaven and earth, for time and eternity, is the only foundation for hope in prayer. It is written, "If I regard iniquity in my heart the Lord will not hear me." From the activities of the eternal principle of Cause and Effect there comes into the lives of those who preach and plead for chaotic conditions a natural tendency to produce and perpetuate chaotic conditions.

The great apostle to the gentiles recognized this fundamental fact of law and order, in the dispens-

Blessings and
curses both met-
ed out on the
principle of law.

ing to the people of the saving
mercies of God in Christ Jesus.

He even went farther, and recognized the fact that all the curses and afflictions of the race were also administered under law. He sets these two opposite principles in contrast with each other in the eighth chapter of Romans, in these words, "The law of the Spirit of life in Christ Jesus has made me free from the law of sin and death." It is plain to see that by "the law of sin and death," to which he referred, he meant that principle of instinctive and inherent badness, in the hearts of wicked men, that makes it more congenial and easy to do wrong than right. With the unconverted and wicked heart, it becomes

easier in some cases to falsify than to tell the truth, more natural to use profane language than to pray, more congenial to read novels than the eternal truth of God, more pleasant to trifle than to think; in short it becomes more suitable to the taste to do wrong than to do right. Now this principle, when active in the heart and life, is an embryotic inferno and a title deed to outer darkness forever, unless as the "strong man" it is "bound" by saving grace through faith and eventually "cast out and its goods spoiled" by sanctifying power.

"The law of the spirit of life in Christ Jesus" is that animated principle of instinctively righteous and divine vitality that reverses the abnormal order. It is the infusion of a supernatural life-principle into the soul through faith in the finished work of Jesus. This infusion is so definitely marked as a germ of the divine life of Jesus, that persons experiencing it are called, "born of God," "born from above." This experience, though one of the highest spiritual nature, is yet received purely on the principle of law, and not accidentally or by some happy chance; because God is a being who eternally embodies law in all his activities, though this is a purely miraculous experience or one, in other words, received through the medium of a supernatural or purely spiritual law, in answer

The law of the
spirit of life in
Christ explained.

to prayer, yet it is seen to be based on the principle of Cause and Effect.

CHAPTER VIII.

The realm of prayer can be divided, like the earth, into three distinct zones, the torrid, temperate and frigid. The torrid zone of prayer is bounded by the idea that God is amenable to no law or controlled by no element in the life of the petitioner, but can and does, generally answer earnest prayer, purely from the standpoint of His own arbitrary and miraculous power. This view never knows exactly where or how to find God, or

The temperate,
torrid and frigid
zones of prayer.

in just what mood He will be found in reference to the special end desired, if found at all. This wrong view slanderously charges God's will, rather than the petitioner's life or notions, with much of the failure of prayer to receive answers. This unsound and unworthy conception of God forms the torrid zone of prayer, or rather of fanaticism; for all fanaticism has its rise in this region and its foundation on this fallacy. Tens of thousands of radically minded but deceived Christians live in this accidental and chaotic sphere, all unsuspecting of that fact.

The frigid zone of prayer is bounded by the idea

that God is merely a synonym for nature itself, and that crystalized in the regular order of physical things, prayer must be void of all hope in the supernatural to be effective.

God is unintentionally slandered in the torrid and frigid zones.

Though exactly opposite to the former this so-called rationalist-

ic view is equally slanderous of God, the prayer-hearing and covenant-keeping Father of our spirits. Here all formalism, the opposite of fanaticism, has its rise. Vast hordes of God's professed people have drifted into this frigid zone, who are scarcely aware of it.

The temperate zone of prayer is that sphere where neither nature nor chaos is deified, but

The temperate zone described and its effects specified.

where a God of law, order, love and power always answers the intelligent prayers of all his

penitent, believing, obedient supplicants. In this zone the spiritual growth is neither rank nor stunted, as in the torrid and frigid spheres, but natural, certain, steady and satisfactory. Praise God! The happy dwellers in this temperate and edenic clime are forever at outs with a religion of anarchistic uncertainty, where all things are "without form and void," and darkness covers "the face of the deep." They are equally at outs with a sphere of pantheistic natural theology, where a personal God is petrified in the rocks, frozen in the icebergs, burned in the blazing suns and entirely unable to help either himself or others.

Those temperate and intelligent disciples see a greater glory for God than either an ability to break away from all law to answer an unintelligent and erratic prayer, or the opposite trait of his em-

The happy dwell-
ers in the tem-
perate zone and
their works.

balming himself in ice, rocks, or
burning stellar worlds. Nature

is to them but an elastic medium of the interchange of love and service between God and man. Her beauty is adorned rather than outraged by an ability to gracefully bend to the will of God and his creatures; and this very elasticity and adaptibility of nature in opposition to the inflexible and mechanical idea, is a foundation for the Christian's hope, that God can and will hear his prayer, and through supernatural laws influence natural causes to produce an answer in his favor and for his good. This is the zone of intelligence, faith, blessing, and God's constant and conscious favor. In this zone alone is worthy accomplishment founded. Though much is done in the other spheres, intelligent and successful results are seen only in measure as the actors approach this temperate zone of true Christian intelligence.

God is not obliged to change either His position or His intentions to answer any prayer. The plan of salvation is so perfect that God our Father need do nothing but sit with an index finger pointed at Jesus Christ throughout the age and that very act and fact will answer every true, believing Christ-

ian's prayer. "It pleased the Father that in Him should all fullness dwell." He is our "all-sufficiency in all things." "All things are yours . . . and ye are Christ's and Christ is God's." "Only believe and thou shalt see the glory of God." Jesus,

**Faith apprehends
Christ and in Him
all things are
secured.**

the great teacher, who spake as never man spake, will let light shine on men as to how they need to harmonize with God and His plans, through repentance and faith and an intelligent adjustment of their moral relations; and this very harmonization with God will insure the desired blessing, for God is always anxious to bless where the conditions are made congenial. This is what is meant by "walking in the light." This euphonization of life in harmony with God especially in the heart's purposes, is essential as a foundation of true prayer.

As the electricity is already in the wire waiting to shine out to those who press the button, or the power is already in the steam cylinder waiting to

**The power of the
gospel certain to
those who meet
conditions.**

manifest itself to the man that throws the lever, and the water is already in the pipe waiting to bless the man who opens the faucet, so the gospel power is all ready to be received, felt and enjoyed by those who meet the conditions of penitence and faith. "Come for all things are now ready." The dying Savior said, "It is finished." Jesus becomes

the embodiment of all that His people need. He does not bestow blessings in the abstract, but He himself becomes the embodiment of the blessing. It is written that Christ is of God "made unto us, wisdom, righteousness, sanctification and redemption."

Christ intercedes in spirit through His praying people and their intense earnestness is expressive

The reincarnated
spirit of Jesus
prays through
His people.

of His ardent desire for the
salvation of souls. It is
written, "If our hearts condemn

us not then have we confidence toward God, and whatsoever we ask we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight." If this inspired passage is true, it follows that there is something wrong in either head, heart or life with the petitioner whose prayers go unanswered. It is written again, "Light is sown for the righteous and gladness for the upright in heart." It therefore follows that if "light" and "gladness" are not being received, our "*righteousness*" and "*uprightness of heart*" need attention.

It is further written, "This is the confidence that we have in Him, that if we ask anything ACCORDING TO HIS WILL, He heareth us, and if we know that He heareth us, whatsoever we ask, we know that we have the petitions that we desire of Him." The only unsettled question in this passage is, what is

the will of God? In Romans 12 it is declared that His will is "good and perfect and acceptable" in all things. Therefore if the desired end is a good in

All things good,
perfect and ac-
ceptable are in
the will of God.

itself, the above passage leaves
no possibility of failure to faith.

This inspired syllogism of the apostle of love, is a solid foundation for the intelligent prayer of faith.

Back in the Mosaic dispensation, the Lord's particular sacrifice was either a bullock, a lamb or a dove, and no Jew was accepted unless the appropriate sacrifice was offered. Today it is written, "The sacrifices of God are a broken and a contrite spirit Thou wilt not despise." This penitent and heart-broken condition must be pro-

Bring the proper
sacrifice and you
will be accepted.

duced ere acceptance by God
can be received. The Lord has
a way, however, that the most

callous-hearted man can be provided with a sacrifice. It is written, "If we confess our sins, He is faithful and just to forgive us our sins." If the most hardened wretch alive will get down on his knees and honestly, actually and audibly begin to confess and deplore his sins, promise a rectification of life, and plead for God's forgiveness, his heart will break and groans and tears will come as a relief to his long outraged soul.

In the ignoring of these conditions of divine acceptance, we see a prime cause of so many unan-

swered prayers, abortive conversions, and inconsistent religious professions. It is foolish to build one's house upon the "sand" of unconfessed and

**Foolish to build
one's house upon
the sand of un-
confessed sins.**

unforsaken sin. All such religious professions will "fall" in the tests, and "great will be the

fall thereof." Jesus said that wise men dig deep and build their house upon a rock. He also adds that though it was tested by wind and flood "it fell not." Thank God for a sure foundation.

There is a difference between the supernatural and the unnatural. There are elements in some remarkable prayers, we grant, that we personally might be unable to fathom, but that they are unfounded

**The infant divin-
ity within us
cries out for
divine results.**

in law or divorced from perfect order, we cannot grant without an outrage of our own senses.

On the contrary, the more of the supernatural element we find in a prayer, the more closely does it adhere to the great and eternally fixed principles of cause and effect. The divine Spirit reincarnating himself in humanity pleads or intercedes through human lips. The "born again" life, the infant divinity within us, cries out instinctively and desperately to God, its natural Father, protector and all-sufficient helper. I would drop the vail on an intelligent, heaven-inspired and desperate prayer of faith, and declare that it is a frame of mind too sacred to analyze, lest I cast my pearls

before swine; though to the intelligent moral philosopher, it is fully capable of analysis.

Since a God of law deals with His people on the intelligent principle of logic, the natural and essential

A praise service always follows an intelligent prayer meeting. tial sequel to an intelligent prayer meeting is always a grateful praise service. Where

the praise service is lacking, the prayer meeting is proven to be humanly imperfect. On the principle of cause and effect, spontaneous bursts of praise follow intelligent prayer, as the fruit the flower or the heat the fire. Answers must come to intelligent, believing, obedient prayer, with a scientific certainty and a mathematical accuracy. The people of God generally must recognize this intelligent arrangement, and emigrate from the unintelligent frigid and torrid zones of formalism and fanaticism into the temperate zone of cause and effect, where results are geometrically certain.

The affinity of electricity for certain objects and its disposition to flow through certain mediums, as

Grace, like electricity, bound by principle rather than whim. water, copper and silver, ignoring others, as glass, silk and wax, is not a changeable or

arbitrary choice, but a natural and essential choice. It is based on principle; and the very nature of the element forces the choice to be essentially and immutably thus. Since the nature of electricity cannot change, a change must be made in the

elements of the conducting medium or there will be no conduction. If the would-be conductor is transformed and the elements that are obnoxious are either eliminated or satisfactorily rearranged, the current flows through it at once, by the power of its natural affinity.

Thus it is with the grace, power and blessing of God. His manifest disposition to answer certain

prayers and use or bless certain persons while ignoring others, is not based on any

A perfect harmonization with God's plans will secure His help.

whim or arbitrary choice on His part, but is based rather, on the essential nature of things. His very attributes and the moral nature of the elements in the person or the prayer in question, combine to force the exact results that appear. God's purity, wisdom, immutability and benevolence combine in a divine affinity for certain traits of character and certain physical results. A right knowledge of this fact and a wise adjustment of prayer, life and effort in harmony with the same, will infallibly secure satisfactory answers to prayer and the divine favor and blessing, while limited or fragmentary knowledge or adjustment will bestow but limited or fragmentary results. When satisfactory effects are wanting to prayer, the trouble is manifestly on the human side, and should be sought out in a lack of faith, or consecration, ignorance of the truth, a lack of purity of intention or life, neglect of spiritual things, self-

indulgence or such like human hindrance.

God's love and life will never "flow" into our lives or efforts until these antagonistic elements

When all wrong
elements are
abandoned God
hears prayer.

are discarded. It is written,
"Behold, the Lord's hand is not
shortened that He cannot save,

nor His ear heavy that He cannot hear, but your iniquities have separated between you and your God, and your sins have hid His face from you that He will not hear." This is plain logic, and it stamps all failure in the work of God as human and not divine.

There is a painful lack of definiteness, a senseless generalizing in much of our modern praying that is almost idiotic. Men aim

Prayers aimed at
nothing hit a
"bull's eye."

at nothing in particular in their
prayers, and they certainly hit

just what they aim at. They keep on indefinitely praying for years, with no more results than are seen following the prayers of the priests of Mohammed or Confucius; and yet men label this barren ritualism with the name of a sensible and sacred Christianity. It is like threshing over empty straw year after year, until there is nothing left but dust and the rattle of the machine as a result.

This travesty on the religion of a God of order is rapidly making Christianity a mere formal and historic religion, while the living, throbbing heart of

the same, like its divine Originator, is wounded to death in the house of its friends. This principle of law and scientific certainty on God's part, in all His relations towards us, alone can rescue Christianity from the confusion of doubt and uncertainty that is rapidly relegating it to the rear as an active agency.

Conscious peace and union and communion with God, instantly produce a burst of praise in

Faith brings a major strain of victory into the minor tune of life. the lives of men. These inspire confidence, beget hope and infuse a major strain of

victory into the minor tune of our lives. All nature, untouched by a divine power, speaks in a plaintive, minor tone, the song of the heart-broken and the defeated. The winds moan, the oceans groan, the brute family articulate, and even the most of the feathered family speak and sing in minor strains. In general only those people or nations who have some knowledge of the true God use the major strain. The natural tone of all long subjugated or heathen peoples is in a minor key. Hear the heart-wail in the plaintive, piteous, minor strains of the Irishman's or the African's national and natural song.

This is true in general of all crushed or heathen people. It is the tone of the mirthless, the mourner. Its universality is a testimony to our present fallen and unnatural state. It is, as inspiration declares, the wail of the heart-broken and defeated. "The

whole creation groaneth and travaileth in pain together until now, waiting for the manifestation of the sons of God." Figuratively speaking, a minor strain is the hound on a cold scent. It is an aspiration rather than an *inspiration*. It is "a half-step short" of the major note of victory. It is expressive of a lack of hope and confidence.

This minor wail of assisted nature, this plaintive note of the groaning creation is in perfect accord

The minor key;
the wail of fallen
nature a result
of sin.

with the law of cause and effect. It is the natural result of estrangement from God, through unbelief. How could the heathen, in his blindness and separation from God, as the true source of victory and success, sing in the major tones of victory? How could creation under its Author's conscious displeasure speak but in the language of the crushed and heart-broken? The captive Israelites said, "How can we sing the Lord's song in a strange land? We hanged our harps on the willows and wept when we remembered Zion."

God's conscious presence and approbation is to His people like the ark of the covenant to the militant Israelites; it causes "the shout of a king in the camp;" it inspires a major strain of victory. Who has not felt a hollow heartlessness and faithless formality in the baying of a hound on a cold scent? He crosses a warm track, and instantly a

piercing yelp of expectation and heartiness takes the place of his former spiritless speech. His eye flashes fire, his gait is accelerated, his tone is short and spirited and full of confidence, hope and expectation, and his canine formalism is gone at once.

Here are illustrations of both the minor and the major notes in nature and in grace. Enter a church

Canine formalism a type of some heartless prayers.

during prayer service, hear that formalist pray; it is as cold as an iceberg, and a chilly, painful

sense of unsupplied want is the greatest element in the so-called prayer. His prayer is the very embodiment of defeat, death and discouragement. There is no life, love or buoyancy here. Everybody shivers and longs to have him stop, and the ordeal is so unpleasant that some of the would-be worshippers will not come to church again for a month. How different when some truly spiritual Christian prays out heartily and naturally, and victory, joy, praise and buoyancy are felt in every tone. God's conscious approbation or disapprobation, His favor or disfavor, respectively, is life or death, health or disease, joy or sorrow, peace or war, in both natural and spiritual things. The science of prayer is the secret of the Lord, and it is always revealed to those that fear Him.

The whole life of the truly prayerful and wisely pious, becomes gradually more and more harmonious and in tune with all nature and with the infinite

God himself. A grand symphony begins to come into all parts of his life when the man becomes truly and intelligently religious. Discordant and

A divine symphony comes into the life of the truly religious.

jarring elements are purged out with all their nerve-racking and disease-producing influence,

and their glorious opposites, with all their desirable effects are engrafted into the life. Surely, as it is written, "The fear of the Lord is a tree of life."

On the principle of cause and effect, the keeping of the commandments of God, bestows all the bene-

The principle on which obedience blesses the ignorant.

dictions of a fine scientific education upon the ignorant, because the commandments

have a truly hygienic and physiological base. He who heeds God's Word is benefitted by all the practical results of an infinite education, because a loving Omniscience inspired the commandments in harmony with the finest and divinest science. It has taken us thousands of years to find out that nearly all diseases are transmittable by infinitesimal germs. But God implied all this in the purification laws given to Moses for the guidance and safeguarding of His people.

We have been slow in seeing—at least in acknowledging—that unhealthful diet is the cause of many and fearful maladies among the people, but God implied all this in His hygienic laws against the use of physiologically unclean animals, birds

and fishes, as recorded by the great law-giver. We have been ignorant or tardy in our sanitary efforts for the prevention of the cause or spread of

The result of the law of God being based on the divinest science.

disease, but the great inspired Jewish statesman gave us explicit and complete instruction

on this line in the book of Leviticus. We have been blind as bats to the true relations that should always exist, in purity and naturalness, between the sexes, and a nauseous stock of nameless, shameful and fatal distempers is the harvest of our ignorance and wilfulness as a race.

Back in that dark day of crude knowledge, the Almighty could not explain all the why and the

The reason why the commandments were dogmatic.

wherefore of these things; but He left a code of dogmatic commandments on record, the

literal keeping of which would bestow all the practical benefits of such knowledge upon the obedient. All God's other commandments are of like import, whether men see the reason for them or not. We prove our love by our implicit obedience and our remuneration or retribution will be the natural result of our harmony or inharmony with His law.

CHAPTER IX.

We are living in an age of intense learning and locomotion. Electricity and steam have almost

An age of locomotion and learning and its result.

annihilated space and time, and have united Calcutta, London, St. Petersburg, Pekin, New York

and the commercial centers of the world almost as completely as if there were neither ocean nor mountain between them. Again, the printing press with its Bibles, encyclopedias, journals and newspapers is rapidly increasing knowledge.

Astronomy has lately ransacked the heavens and brought to view planets, suns and systems before

The telescope as a camera to photograph God.

unknown. It has mapped their orbits, weighed their bulk, described their elements, revealed

their speed, and told whether they recede or approach. It has calipered the world, calculated eclipses, measured the sun, classified its substance, defined the distance to the various planets and suns and caught the first appearances of light that has been thousands of years flying from its fiery source in orbs before unknown. In fact the telescope has been turned into a camera with which

the astronomer has endeavored to photograph the Creator in His laboratory of the heavens. "The heaven's declare the glory of God," for system and order are everywhere revealed.

On the flinty page of nature's geological chart, revealed by a late-born and truer science, the foot-

The footprints of Jehovah are seen on nature's geological chart. prints of Jehovah are plainly discernible, and the emerald carpet of earth is proven to have dropped from the botanic looms of a God of order and omnipotence. This tardy knowledge is proven to be sound from the fact that it is in perfect accordance with the Bible; and where Moses and the prophets were said to be wrong, science proves them to be inspired or else four thousand years ahead of the learning of their day.

The human mind has been amazingly quickened and the inventive power in man marvelously

The inventive faculty in man quickened for a purpose. awakened, doubtless that modes of locomotion and communication before unknown should be

opened up, in order to send the gospel to the remotest nation, and herald the tidings of our Lord's approach and the coming millennium to the remotest corner of the earth.

In the second chapter of II Thessalonians, where Paul is particularly speaking of the coming end and the anti-christ that is to be dethroned, he asserts: "That day shall not come except there be a falling

away first and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God." This "falling away" is the "famine of hearing the Word of the Lord," spoken of by Amos, the prophet. It does not take

A famine of hearing of the Word of the Lord.

much research to see that this spiritual "falling away" is as widespread as virulent today and rapidly growing worse. And because of this fact that many of God's professed people have "pleasure in unrighteousness," he has threatened, through His servants Isaiah and Paul, in these last days to send men "strong delusion that they should believe a lie that they all might be damned who believe not the truth, but had pleasure in unrighteousness." Real spirituality is at an alarmingly low ebb in many of the denominations of the land. The spiritual principles and tenets that brought some of them into existence, are positively opposed by many of their present members, and very loosely adhered to by a majority of the remainder.

Ostentatious reforms are fast taking the place of spirituality among the people of God. A golden age is talked of and looked for in the near future, as a result of the various reforms of the day.

Ostentatious reforms as a substitute for spirituality.

Human progress and education are being made to usurp the place of the religion of Jesus, while God

is made an outlaw and the Bible but a fossil. The very principles of education and reform that constitute the base of this delusive hope, are seen by spiritual sight to contain not only the germs of their own defeat, but are the very essence, mind and spirit of the anti-Christ, divinely described in connection with this subject. The dominant ideas and popular reforms of our day, which are so much lauded, are the very things which are bringing about the falling away described by Paul, as the fore-runner and cause of the man of sin. Read II Thess. 2nd chapter.

On every hand in modern pulpits we hear apologies for the old time groans and tears of penitent sinners, and for the old-time modesty of apparel, and for the shouts of joy which have been replaced by ritualism and reform. The philosophies, politics, theologies and popular sciences of today tend to glorify carnality and deify the merely natural man. This baptized rationalism is the worst form of infidelity; while professing to believe in God it denies the practicability of the righteous principle of the gospel.

Even our theological schools are not free from this snare, that does away with not only the scheme of redemption, but the God of creation also, and practically accepts of evolution as the creator, original slime-pits as the laboratory of this strange

Popular apologies for the old-time manifestation of the Spirit.

god, and monkeys, alligators and tadpoles as the ancestors of the human race. The worshipers at

A deification of
dirt for deity, soil
for soul, mud
for mind.

this popular altar are very devoted to their peculiar deity, and after weeks and months of

digging, delving and studious research, lay their offerings of antediluvian bones and fossils on his altar, accompanied with modern spiders, snakes, worms, fish-scales, strange stones, half-formed animals of all descriptions, and so on. We do not advocate ignorance; would to God there were more real, practical learning in the land; but what we deplore is this culture-worship, this deification of human improvement, this science of mud rather than mind, soil rather than soul, dirt rather than Deity, which is being made the soul food for young ministers, and, in the minds of many, the highest education they can attain. This so-called "scientific" or "liberal spirit" of the age is to be greatly deplored in its subtle efforts to induce the church of Christ to abandon her divine mission, and resolve herself into a mere so-called scientific system of reform.

Who can sufficiently deprecate that insidious spirit which under the guise of religious develop-

Theological
schools as mere
scientific gym-
nasiums.

ment or human improvement, is fast turning our theological schools into mere scientific

gymnasiums and literary museums, possessed of a secular rather than a sacred character? This

spirit in many places has already either entirely expunged parts of the Bible or classed them among the apochryphal writings; and if followed much farther would leave us to depend entirely upon the philosophical distinctions and scientific theorems of heathen philosophers rather than the inspired Word of God for our salvation.

The influence of these so-called Christian scientific institutions of our day is so wide-spread, so en-

<p>Christian scientific institutions produce a heterodox orthodoxy.</p>	<p>chanting and powerful, as to form almost the only religion of the professedly learned classes.</p>
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It is not considered fashionable or in accord with good taste or sound sense, to build one's faith or hopes on the old-fashioned Bible alone. Science, "falsely so-called," must be made to piece out the Bible in its inefficiency (?) or take its place altogether. The living principles behind these effects are deeply rooted in the popular mind, and are fast bringing about a state of civil and religious anarchy and misrule, especially against the claims of God. As one consequence of these subtle influences, there is a great falling away already. and these "strong delusions" are even now giving rise to many erratic and wild theories and ideas. These in turn are producing many and baneful schisms and disruptions in the professed church of God.

How big with hope and pregnant with promise are these words of Christ: "When He, the spirit of

truth is come, He will lead you into all truth." Humble, intelligent faith must ever lead true scien-

The scientific
wonders of the
microscopic
realm.

tific research, in its quest for the actings of God, as he sits dimensionless and invisible, yet

omnipotent and supreme to his universal laboratory.

I see the pollen or fecundating element of a flower sent out from the stamen or male organ of a blossom carried over whole fields of flowers, by a subtle electric affinity till it reaches its true botanic mate and deposits itself in the pistil or seed producing female faculty of this other self, with an accuracy that almost commands my belief in the plant's intelligence and volition. I see a subtle power build ferns, forests, spheres and creatures of symmetrical and fantastic shape in frost crystals on the window-pane. I see a falling temperature mysteriously turn moisture into snow flakes of a thousand beautiful and symmetrical figures. This crystalizing power transforms the vaporous matter into diminutive stars, spheres, pyramids, crystals, prisms and mathematical wheels of the most complex and wonderful patterns.

I experiment with chemicals and gases under the microscope, and I see the same principle greatly in-

Scientific wonders as expositors of God's attributes.

tensified till the subtle changing of chemical particles seems to almost prove the enduement

of inanimate matter with life, and the minutest molecules with intelligence. I raise my eyes and

see in the construction of plants and animals the same principles acting on a larger scale. I approach the telescope and scan the astronomical heavens, and millions of solar systems through all the eternity of space speak back in tones of light and music and declare this same subtle magic is the law, or mode of operation, that the infinite Creator adopted when he fashioned, empowered and commissioned us. This power is not synonymous with God in any sense; it is only his manifest mode of operation, the law through which the self-existing God acts, and which he himself established. The whole visible world is but a proof of the presence and power of the invisible world, as physical entities are but a corporealizing of what was first ethereal and spiritual. The ultimate particle is yet in the fingers of the divine Creator, and faith has found the atom-factory to be the will and power of God. Life, light, space, matter, motion are but tangible revelations of the intangible God.

Follow the chain of creation back to its remotest rise. Back of all laws and modes of action, back

Follow creation's
chain back to its
rise and you'll
find God.

through organisms, molecules
and atoms. back of the ethereal
or gaseous particles from which

the minutest atoms are apparently constructed; what is that ultimate element, that original substance or power which formed the earliest constituents of matter? This question has no scientific answer.

It universally gags the scholarship of unbelief, and the inspired page alone offers a satisfactory or at least a rational reply.

The incomprehensible God made all things from himself and upholds them by the word of his power. Our

The capitals and lower case letters of the name of God.

refusal to acknowledge the existence of such a being necessitates our acceptance of an end-

less number of infinitely more irrational conclusions, in pantheistic and self-originated material deities. The visible and invisible worlds, respectively in their normal state, are the negative and positive poles of a battery of universal life-energy, located in the will and power of God. The telescopic heavens and the microscopic earth are but the capitals and lower case-letters with which to chronicle the names and attributes of the triune God of creation, preservation and redemption.

CHAPTER X.

Distinctly separate from all irrational and irresponsible natural animals or elements, man, in his

Man a supernatural being as fully as God or angels

lower spheres, forms an order of supernaturalness, as fully as God, angels or demons in their higher or broader ones. It is written: "Thou hast made him a little lower than the angels." Because of His ability to act upon natural elements from without, and by the free use of His volition to produce, through the law of cause and effect, results that mere nature could never have accomplished, he becomes a morally responsible being. It is not our business to offer here an explanation or apology for God's bestowing the awful power of choice upon man, any more than upon angels or devils. We expect the final analysis of all things to justify the action of the Almighty in this respect. What we are interested in now, is the fact of the existence of this supernatural power of choice in man, its awful extent and the need of a wise use thereof.

Moral self-consciousness, apart from all mere animalism, is so manifest that the soul instinctively blames the autocratic will for every base or grovel-

ing choice, and commends this imperial power for every noble and lofty decision. These internal approvals or disapprovals of the choices of the

Moral self-consciousness
proves man's
responsibility.

magisterial will, are being indelibly registered upon the tablets of the memory, and laid

ingrain in the spiritual, mental and physical development of the man. A revelation of this fact will be the awful element in the disclosures of the Judgment day when memory divinely quickened will reveal the true nature of those earthly choices and the fruits of the same, as fully as they felt the nature of them in the commendations or condemnations of their conscience, when the decisions were made.

Pantheistic scientists, who talk of atoms forming *themselves* into molecules, and molecules forming *themselves* into protoplasm, and protoplasm forming

The diminutive
deity of the pan-
theistic scien-
tists.

itself into tissue, from which plants and animals are made,

would leave us with a rather minified deity, as three hundred billion molecules are said to be condensed into the surface of a square inch, and nearly 2000 atoms into one molecule. This almost unthinkable speck, this infinitesimal atom, is the infidel scientists's creator, who, "made all things and without him was not anything made that was made." Most of them presumably have religion enough to please their diminutive deity.

What is protoplasm, anyhow? Scientists answer, "It is a structureless, homogeneous, solution formed of molecules, brought together by a law of molecular motion." Then we

More faith to
swallow a proto-
plastic god than
the Bible God.

ask, What are molecules? and who gives power to this "law of molecular motion?" The pantheistic scholars glibly answer, "Molecules are composed of infinitesimal atoms, held together by a mode of motion called atomic attraction." Then we ask, What are atoms? where did they come from? who made them? where did he find his material? who is responsible for the law of atomic attraction? The pseudo-scientist blushes, clears his throat and runs off into a meaningless jargon about the invisible and almost unknown ether and its wave-motion. He seems to overlook the fact that if this subtle substance can do anything itself, it must have mind, will, choice, power and all that is asked for God himself. If this substance is acknowledged to be the creation of some more remote entity, then that ultimate element must have those personal powers or faculties.

God himself, the eternal and self-existent Creator, is the living energy in all normal and right phenomena, whether in the visible or invisible, the natural or the supernatural worlds. There is no escaping this verdict; we must admit an eternally self-existent God or rush into the worse heresy of

self-creative and self-existent, though inanimate matter.

This disposition to make God an outlaw and ex-communicate Him from His own universe is itself

A disposition to make God an outlaw proves man's fallen state.

a plain proof of the degeneracy and ignorance of man, and of the need of an inspired book like the Bible. That old Book declares, "After that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." The truly scientific Christian says; "Through the telescope, the spectroscope, the microscope, and other instruments we have learned something of the invisible God's visible modes of operation; but the mighty Creator, Founder and Father of all things, is even more essential to the solution of our problems now than He was ere our biological researches began. What is motion, ether or electricity, but partially understood manifestations of the unmanifested God of creation?

Matter itself in its finest elements manifestsether-eal heat, motion, affinity, assimilation and repulsion.

God being an absentee how did matter become empowered?

Where could matter have become thus empowered, if there were no personal, mighty Creator?

Where could matter have acquired its very existence, if the Christian's God were from all eternity an absentee in the universe? Matter is to real

intelligence the very proof of His presence and power. Its subtle constructionary and reconstructionary movements force unbelieving ignorance to assert its self-existence or vitality. Ignorance and prejudice are driven to those straits to keep from acknowledging the existence of a God of wisdom, love and power.

Hear the infidel scientist assert that, "protoplasm organizes itself into cells and tissues in the

<p>The pantheistic god makes him- self from nothing by nothing.</p>	<p>same sense as atoms organize themselves into molecules and molecules into crystals of</p>
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various sorts." All honor to this protoplasmic deity, which has power to originate its own being or beget itself from nothing through the exercise of nothing upon nothing. Another so-called scientist of great repute declares, "Protoplasm contains the elements of all natural substances, and from it they are formed by a gravitative power inherent in itself." This is the sickest and most self-evident sophistry that we ever saw capable of kicking against the pricks of inspiration. This substitution of dirt for Deity is a reversal of the old scriptural order; it is an instance of the wicked calling the righteous to repentance, and the devil trying to cast out God.

Contrivance proves a contriver. A highly complex machine proves the existence of a machinist. It also reveals some of his attributes, as will, choice, power and appreciation; but this is a very limited

photograph of the man. Unless he makes a farther revelation of himself, our acquaintance with him will be largely conjectural. Is he good or bad? white or black? large or small? loving or hateful? benevolent or penurious? The answers to these questions demand a revelation beyond what is seen

**The Creator seen
in His works, but
a larger revela-
tion needed.**

in his works. Thus with God:
the Creator is seen in His crea-
tion; that is, His existence and

some of His attributes, as omniscience, omnipotence, omnipresence and immutability, are proven thereby. It is written in Paul's letter to the Romans, "The invisible things of God from the foundation of the world are clearly seen, being understood (or revealed) by the things that are made, even His eternal power and God-head." This limited knowledge would have been of small avail to humanity had not God made a further revelation of himself.

Heathenism of the rankest kind is the legitimate result of trying to base a religious life or system on

**Result of basing
religion on na-
ture without
revelation.**

this meager natural knowledge
of the Creator. A further
revelation of himself in His

will and purposes toward man, than this meager glimpse was desirable, natural, reasonable, and from the very nature of the interested parties and their relationships and circumstances, essential, to the dignity of the Creator and the intelligence of

the creature. This revelation we have, thank God, in the grand old Book that has stood the tests of ages. Its greatest test is and ever has been the ignorance or inconsistency of its friends. The words, "Wounded in the house of its friends" are as true of revelation as of the original Revelator, and the church as well as the republic lives on by a divine interposition, in spite of the mistakes of its ministers.

Revelation is progressive. God is teaching fallen man a glorious lesson in true theology. The

Revelation is progressive. The present but a partial knowledge. progressive revelation of God and His plans needs to be finished to be appreciated. The

Patriarchal, Mosaic, Christian and Millennial dispensations form the preparatory, intermediate, junior and senior dispensational years, necessary to complete the education of the human family, for the grand "commencement exercises" of the final Judgment day, opening into a business career in eternity. The brightest and best of us are but "juniors" or "freshmen" and many are "too fresh" with criticisms, objections and rejections which expose their own ignorance, but in no sense hinder the unfolding of the broader theology of the ages. He is rather an egotistic "freshmen" who criticizes the standard text books, the president, the faculty and general curriculum. The present is but a partial knowledge, a fragmentary education at best.

We "know in part, . . . but when that which is perfect is come then that which is in part shall be done away." "Now we see through a glass darkly, but then face to face." If we cannot wait until we receive the heavenly diploma, let us at least wait until we enter the millennial "senior class" ere we criticize redemption's course of study.

These four dispensations are distinct advance steps in divine revelation. "There remaineth yet

**The infancy and
adult experiences
of truth shown by
the life of Jesus.**

much land to be possessed."

Not only is each dispensation a further revelation and an ad-

vance on the one before it, but the dispensation itself is progressive, an unfolding, expanding and exalting of the special dispensational idea. The divine life in the soul of each individual believer is like the earthly life of Jesus; it expands from an experimental infancy to a miracle-working adult experience. Our first conceptions of Jesus reveal Him to us as He was seen by the "wise men of the East," an infantile being, divine of course, but very limited and frail. But as our acquaintance with Him grows through the experience of years, our truer conceptions of Jesus reveal his more adult proportions, divine faculties and limitless abilities as the miracle-working Jesus, the Mighty to save, the coming millennial King. The great bane of Christianity has always been fossilization, non-advancement, a refusal to progress beyond a certain point

in divine knowledge or true Christian development. What one has already attained to may be divine, but the danger is in thinking that it is all the divine there is obtainable. Egotism and the non-progression of a petrified theology at this point has made many a real heretic condemn the true Christian for heresy. Well is it for both the writer and the reader if they are innocent here.

The soul instinctively feels that its long-sought rest can be found only in union and communion with a

The longing for
acquaintance
with God proves
its possibility.

supernatural God. The universal experience of the race is that it hungers for acquaintance with the Creator. There is a void within the human heart which God alone can fill. That void within us was made by the loss of the divine nature and the favor of our heavenly Father in the Adamic fall. In Christ we are, as the apostle says, "made partakers of the divine nature." Man is "born of God." This universal appetite for acquaintance with Deity, this common capacity and hunger for the supernatural, is no mean proof of God's existence and worshipfulness, and of our former sonship to Him and our present degeneracy and estrangement from Him. No other creature has those longings but man, and he has them universally in a very large degree. This very universal, though perverted capacity and appetite for God and the supernatural, is what makes the

human heart a fertile field for the rankest impostures in religion where their claims to the supernatural appeal to men. From the foulest idolatry down through Romanism, Mormonism, Spiritualism, and the senseless sophistry of Mrs. Eddy's immaterialistic mind-cureism, this faculty in man forms the basis of their successful propagation.

No effort to show men that it is foolish to believe in God, will have any great success. Man instinctively feels that there is a capacity and a desire in

**Man is not at rest
till peace is made
with God.**

him for acquaintance with God.

The true satisfaction of this universal appetite and capacity,

in acquaintance and communion with creation's and redemption's God, is the only solution of the problem. This, a right understanding of the simple gospel of redemption, is fully competent to accomplish. The soul will forever be disquieted and burdened with doubts and misgivings until it finds its original heaven in the conscious favor of its Creator and God. It is written, "There is no peace, saith my God, to the wicked." And again, "There remaineth therefore a rest to the people of God." Acquaintance with God, and the making of a just, wise and worshipful use of that acquaintance, is the real end of this life, and the only hope of its exalted and worthy continuance. "This is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent."

Taking man in his highest Christian aspects, who can caliper, define or weigh him? Wonderful as he is in intellect, influencing the springs of natural

The miracle of
holy influence
which some men
exercise.

cause and effect, yet more wonderful in the exercise of a limitless and incomprehensible spiritual influence. I have known Christian men and women whose very presence was a miracle of benign influence. A subtle dignity attended their presence, which soothed, exhilarated, rested or refreshed the spirit, as the most nourishing food would the body, or the most agreeable, inspiring news the mind. You chat, walk and eat with them, but you feel you do not know them. There is an unfamiliar element in your familiarity with them. You are pleased, exalted and almost blessed by their presence, yet there is a mystery about them that your acquaintance does not fathom. You feel your courage is strengthened, your hope inspired, your troubled spirit reassured and soothed, your wounded feelings healed, and yet they have done or said little indeed. Even prejudice cannot entirely defend itself against this influence. You feel that the buoyancy and healing of their presence is in the realm of spiritual influences or action rather than in the realm of language, and you almost ask, "Is this person a subtle, semi-incarnation of Deity? or, what is this strange, mystic influence which, phantom-like, enters my

life in the presence of those strong yet humble Christian people?"

The question almost suggests the only rational reply. This is true in some degree of all truly

**Is man in his
highest aspects a
subtle reincarna-
tion of deity?**

noble, magnanimous and courageous souls. The divinity of an indwelling Christ is emitting

those benign and healing influences that the mere unassisted animal and intellectual man could never exercise. The person exercising this holy influence is generally unconscious of it at the time; and if in his own strength or for any selfish purpose or ignoble end one tries to imitate this or similar influences, his real accomplishment is but the most shameless and flagrant caricature of the same. This subtle sanctity, in its divine benignity, is a fruit and proof of our sonship to Deity and of the divinity of Christianity. Most of us have been conscious of exactly opposite influences from the lives and presence of wicked and demon possessed men; for by the sanction of the personal will, the devil is permitted to incarnate himself in some men as fully as God is in others.

Some one answers, that it is the faith, courage, self-reliance, love, humility or consideration for others, in the man's life that thus influences men, and not the divinity at all. We answer, what is their faith, courage, self-reliance, love, humility or consideration of us and of our circumstances, but

an expression and proof of the presence of the love-life of God in them? Good men are not thus soothed, refreshed or thrown into semi-inspirations

Worldly-minded men do not possess or exercise the influence.

by the presence of the natural courage, self-confidence or personal interest of worldly-

minded or infidel men, but rather the opposite.

Who is not pleased with a great, humble man, whose unostentation makes him apparently unconscious of his own greatness? Who does not

enjoy worth when its modesty makes it appear mean, and it acts humbly displeased with itself?

The possession and exercise of this divinity of influence and power is the privilege and in some sense the duty of every Christian. Christ would, in a sense, reincarnate himself in his people, and the divinity thus manifest in the Christian's life would form the mightiest attraction of the gospel.

Jesus is the believer's great model and pattern. His earthly life is God's best expression, dear

Christ is God's expression of what a Christian should be.

reader, of what you and I in our limited spheres should be. You must not accredit Him with the

exercise of a power that is beyond our reach. His natural divinity was voluntarily suspended that through the Spirit's empowerings alone he might "be in all things made like unto His brethren."

"For verily He took not on Him the nature of angels, but He took on Him the seed of Abraham."

After His voluntary baptism the human spirit of Jesus became supernaturally empowered by the agency of the Holy Spirit, rather than by virtue of an eternal, divine sonship which existed from the eternities past. The miraculous influence He exercised was not an innate and constitutional power, but was received through the medium of the Holy Ghost which medium is open to His followers. Read Acts 10 and 38, Isa. 61:1--4. It was in reference to this very fact of the spiritual reincarnation of Christ in the Christian that Jesus said, "I, if I be lifted up, will draw all men unto me." He disembodied Himself for His people that He might re-embody himself in them. He died for them that they might live for Him. He endured what they deserved to endure, that they might be privileged to enjoy what He deserved to enjoy. He died our kind of a death that we might live His kind of a life.

In leaving this world Jesus left us His power of attorney to carry on His business in His absence.

The Christian is in possession of Christ's power of attorney.

The true Christian who lives in the Spirit, speaks with authority. He does business in Christ's name, on His capital, with His authority, for His glory and under the immediate supervision and direction of His Spirit. Two tuning-forks of exactly the same key may be set in different sounding boards, close together, and on striking one and then suddenly stopping its vibrations, it

will be noticed that the other is sounding quite audibly. The unity and sympathy between those two instruments, attached merely by the ethereal vibrations in the air, make one to be but the echo of the other. If this same tuning-fork is heavily painted over, or if it is in another key, no such manifestations of sympathy or unity are noticed.

Thus when our hearts, our true inner spirits, are purified through grace to symphonize or accord

An illustration of
the harmony be-
tween Christ and
His people.

with the infinite Christ in grace
and nature, our sympathy with
Him in all His plans and efforts,

brings about through the Spirit's ethereal medium, a unity between us and divinity, that saves from jarring discordancies and makes our lives but reflections of the Deity, and our efforts but the re-echoing of the operations of Jesus. Paul said, "For me to live is Christ;" and Jesus said, "It is not ye that speak, but the Spirit of your Father that speaketh in you." This is never the case while sin has coated us over with its isolating substance, or where the world or self has been permitted to pitch the key note of our lives out of harmony with God. Oh, that men would abandon their unbelief and animalism, and no longer label as heresy those glorious advance truths of a latent Christianity. Oh, that the people of God, saved from carnal, unbelieving animalism, would awake from the sleep of ages, and arise to their glorious privileges through faith in a limitless redemption.

CHAPTER XI.

That chemical change which we see going on in the body of a plant or animal after the vital spark is gone, is the activity of the principle of dissolution. It is more than a mere back-acting principle of life, preparing its future food, even though its results in resolving those bodies to their constituent elements are afterwards made use of by nature to develop life in its various forms. That principle of dissolution is a plain manifestation or activity of a law of death; a zero principle that, if unhindered,

**The activity of
the principles of
life and death.**

would become a negation of all creature life. The same is seen in the gradual dissolution of stone and all earthly elements, even to the hardest metal. The very absence or inactivity of the creative or positive powers that gave those substances being, licenses this negative entity, this principle of death, to claim them for its prey. Thus it is seen that if there is activity at all in a body which is out of touch or harmony with the life element which gave it being, the motion in that body is the activity of dissolution. This is true in the mechanical as well as in the vegetable and

and animal worlds. The scrap pile is the goal for which the locomotive starts on leaving the shop door, as surely as all animal activity is but locomotion toward the graveyard. The running war between the principles of animation and inanimation is sure to always eventuate fatally to life, unless union with God, as the origin and supply of the same be established and continued.

It is a travesty on the Almighty to say that things were originally created by Him as we find

**Estrangement
from God as the
source of all
death.**

them today. His very nature forbids it. All God's works originally were necessarily

worthy of His limitless and perfect creative abilities. God is a being whose primary and unalloyed works always display order, harmony and euphoni-ous accord. When this element is lacking in a creature, the displacing, chaotic and discordant elements, revealing a diseased condition, prove the creature to be in some sense in wrong or unnatural relations to God its Creator; and wrong relations to the source of life and harmony are necessarily a dying state. Here is the fountain of universal death. Here, in estrangement from God the source of life, is the spring of this world's woes and its universal mortality. Separation from the source of life leaves all things a prey to the principle of death.

What is this agent that causes the present nega-

tion of life, health, purity, happiness and intelligence? If we can find the positive, the creative or constructionary power, it will in character and

Satan is the antipodes of God in all things.

location reveal its opposite, the negative or destructive power.

From various standpoints we have shown that a personal, powerful and intelligent God begot all things from himself originally, when all things were good and worthy. There are many things on the earth today that God did not directly beget. They are hybrids, mongrels, degenerates, corruptions and noxious and pestilential animals, insects and plants, that came here from a satanic source through sin, such as disease germs, weeds, briars and thistles which are curses from God's permissive providence on human disobedience.

If God is the author of all life, health, virtue and intelligence, then, plainly, a being though limited, yet

The source or cause of the devil's existence.

the exact reverse of God in all things, in other words, the devil is the author of their opposites,

as death, dissolution, misery, vice and ignorance. The essential and original power of choice, or free moral agency of angelic beings necessarily presupposed the liberty to sin as well as to do right. A perversion of this essential power of moral choice to a bad end by Lucifer, an angelic being, resulted in the begetting of the devil, through the reception into his nature of moral evil, as original sinless man

afterward became a sinner. This is human history foreshadowed.

The pre-existence of a personal devil is, in the very nature of things, essential to the perpetuation of death

**The being of
Satan essential
to the perpetu-
ation of death.**

and dissolution. The scriptural teaching of the being and power of Satan, unpopular though it is,

is nevertheless a philosophical necessity. Genesis 1st chapter reads in the original, "In the beginning God was *creating* the heavens and the earth." Creation is perpetual; spiritually it is not finished yet. Its spiritual completion will perfectly inaugurate its physical regeneration. Construction and dissolution go on together. The builder and the destroyer are both active. Birth pangs and death groans make discord everywhere, the cradle and coffin are side by side, but thank God! it will not be so always. It was not always so.

There was a time, beneath the glorious groves of Eden ere sin and death appeared when all creation

**The promise of
the incarceration
of the devil.**

was divinely pronounced, "very good." It will be so again,

when, as the Word of God declares, this author of misery and death, this agent which causes the negation of life and happiness, is, through arrest and incarceration, robbed of the power to perpetuate his heart-principles of ignorance, falsehood, misery and death. Inspiration tells of a time when an angel of heaven shall

actually arrest, bind and incarcerate this arch-foe of the race, who is a negative element in all intelligent, righteous aggression and a positive element in all unintelligent, hurtful or destructive aggression the world over.

When Satan shall be thus incarcerated, and his baneful influences banished from the globe, inspira-

The results of the incarceration of the devil. tion declares that the result will be exactly what philosophy

would call for under such conditions; namely, a universal manifestation of God on earth, an apparent and glorious unity displaying itself immediately between the Creator and His creation. The harmony and unity between God and the world, between visible, created things and the invisible but personal powers, will beome at once as faultless as the unity between the most perfect soul and body. This unity is held out of balance today only by the human sanction of Satan's presence and suggestions, and by man's voluntarily yielding to the sophistical domination of the devil.

Sin itself and disease and death as well, though awful facts in themselves are nevertheless the fruit of a fallacy. All badness is

The basal blunder of the Christian scientists. unnatural and is based on a lie.

Herein lies the grand basal blunder of so-called Christian Science. They do not distinguish between the fallacy of Satan's sugges-

tions and the sin and misery that follow actions based upon the same. Sin cannot be permitted to live or propagate itself where truth is intelligently grasped. Produce the whole truth, reveal it to believing, appreciative intelligence, and Satan and his universal works in helplessness go down at once. All true power and benign results are received through the application of sound principles to normal elements. Vary either the one or the other and a false and destructive result will follow. In this way does Satan become a creator in appearance only. He is not a creator in any true sense. He is a mere degenerator and muddler, in contradistinction from God as a true generator and modeler. Through human obedience to his false suggestions, he lyingly combines uncongenial elements, that produce unnatural and destructive results, even to diseases which afterwards become contagious.

National, as well as individual plague and pestilence, are often the fruit as well as the punishment of human acquiescence in these satanic plans. His infernal majesty is conducting his business and boasting, on a mere squatter's right. Though a personal being, and powerful as personal apart from Christ, yet he is as powerless as a myth in the presence of a believing, intelligent recognition of the truth as it is embodied in Christ and the crucifixion. Satan is a usurper, a pretender.

Plague as the indirect punishment of badness.

In Eden Satan chose the place of a liar and a parasite, and this must be his real character, to the end of the chapter. He is a disembodied and outlawed spirit, and consequently has no true, innate

rights, or real, inherent abilities, on earth, especially among physical things, except as he is

Satan as a usurper and a parasite.

permitted by humanity to deceive them, and fallaciously use their faculties and powers. He cannot move a hair on our heads except as we permit him to come into our hearts through yielding to his lies; but should we yield, then we become in part at least under his power, and subject to punishment for the wrong deeds which he inspires. He transforms himself into an angel of light, and presents his disguised temptations to humanity, offering sensual or selfish pleasure as the price of disobedience to nature's law and God's commandment.

If this "mess of pottage" is chosen by man, the loss of his "birthright and blessing" is the consequence in part, but not all; for

A gospel "writ of habeas corpus."

Satan, through the medium of humanity's yielding to him, is given an opportunity to incarnate himself in them, and further pervert their passions, appetites and aims. They have loaned their faculties to him, and he is slow to return the borrowed tools without a struggle and a divine law suit, (so to speak); but an earnest appeal to his ancient Conqueror, "the

Captain of our Salvation," makes him yield at once. A gospel "writ of habeas corpus," presented in faith and penitence, makes him deliver the property in a hurry. If Satan is given the privilege of incarnating himself in men, he deceives them into thinking they are having their own way; when in following their perverted passions and appetites, they are really following HIS guidance and doing HIS will, and that to their own ruin. The very reverse of all this is true if God is received into the heart and obeyed by faith.

Satan, then, has no true, personal or inherent power; his apparent power, or rather the power that he uses, is borrowed from his dupes and based on a falsehood. A right knowledge of the truth would leave him impotent and imprisoned. All power in heaven and earth is given to Christ, and through him to his people. How much does that leave for the devil? Nothing, of course. This is just his true state. He is a liar, a sophist, a bluffer. Jesus said, "When he speaketh a lie, he speaketh of his own, for he is a liar and the father of it." This divine assertion is true. All the influence Satan really has is dependent upon a lie. Human credence in his sophistries lends him the power to act through them, and the improper coalition of elements then formed by him, results in discordant conditions, disease and death, in all the avenues of

Satan as a sophist
and his dependence
on a lie.

life. All wrong, misery, disease and death had their origin in a Satan-inspired fallacy. Jesus came to destroy the works of the devil. He accomplished just what he came for; but we nullify the fruit of his mission by our practical unbelief. He says, "Ye shall know the truth and the truth shall make you free," and again, "If thou wouldest believe, thou shouldest see the glory of God." Again, he says, "Resist the devil, and he will flee from you."

If the limitless and perfect nature of Christ's redemption was seen, believed and grasped by in-

Faith in Christ's
redemption as
the devil's defeat.

telligent obedience today, a
knock-out blow would be delivered
to Satan, sin and suffering at

once and the triumph of truth would mean the millennial reign of righteousness. Is this too much to hope for? Then why do you pray, "Thy kingdom come, thy will be done, on earth as it is done in heaven?" Jesus meant to answer that prayer, and it is in the realm of possibility, or he never would have commanded its utterance. The "chain" that John, the revelator, saw placed by the angel upon Satan, at his incarceration in hades, is the chain of the truth of Christ. Christ's redemption would re-edenize the universal chaos, if faith were but active and limitless as it should be. The critics' very objection to this fact is the manifest unbelief that, in myriads of cases, hinders its accomplishment.

Nevertheless Satan is in fact a defeated foe,

whether we believe it or not; he is a chained lion, as Bunyan said, while we are in the path of duty. Adherence to truth and the principles of righteousness

The sign of Jonas the prophet and its true significance.

ness annihilates discord and disarms the devil. It is written

in truth, "Even the devils are subject to us through thy name." O, that men would, "be not faithless, but believing." There is many a dummy in spiritual things today, whose unbelief is wholly responsible for his inability to speak for God and the truth. Zechariah the father of John the Baptist was not by any means the only man who has been struck dumb for his unbelief, and determination to make the Almighty give bail for the truthfulness of his word by a sign. "A wicked and an adulterous generation seek for a sign," said Jesus, "and there shall no sign be given it except the sign of the prophet Jonah; for as Jonah was three days in the belly of the whale, even so must the Son of Man be three days and three nights in the heart of the earth." What is this "sign of Jonah the prophet?" It is the manifestation of the fact that wilful unbelief and disobedience to God is universally punished; to use a common expression, the Jonahs always "get whaled." Look the world over and it will be seen that those who are rebelling against known light are having a hard time, "kicking against the goads" of Providence.

Christ's connecting himself with this principle in the text is based on the fact, not generally understood, that this was true in His death also; as He died a sinner's death. Though spotless and holy,

Did Jesus actually die a sinner's death?

yet it is written, God "laid upon Him the iniquity of us all."

And again, "He made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him." He took the sinner's place, and He had to feel the sinner's woes, and suffer the sinner's pangs. In death, His prayer was unheeded and His dear heart broken by the Father's conscious frown, that in life our prayers might all be answered and our souls cheered by the Father's conscious smile. If we would be privileged to enjoy what He deserved to enjoy, He must necessarily suffer all that we deserved to suffer. It was just an exchange of places and conditions with sinners.

This fact furnishes an answer to the heart-breaking cry of the dying Savior on the cross: "My

Answer the Savior's question, "Why hast thou forsaken me?"

God, my God, why hast Thou forsaken me?" On any other hypothesis it would be a fearful

reflection on the benevolence and integrity of God the Father, to forsake His holy Son. He had assumed the sinner's place, and must actually feel the divine wrath that sin deserved. In the immediate fact of His death, Jesus died as a God-forsaken

sinner would die. It was this very manifestation of the Father's conscious displeasure on sin that broke the blessed heart of the world's Redeemer, who had assumed responsibility for its redemption. The actual death of Christ was caused by a literally broken heart; this is why all His murderers marveled that He died so soon. His pure and sensitive soul could not endure the Father's conscious displeasure, and "He yielded up the ghost."

Sinner, see in this your sins and their awful consequences. Do you seek for a "SIGN" in proof of

It meant much
for Christ to take
the sinner's
place.

the truth of God's Word in
either its promise or its threat?

See a God of law forced to permit the pure Son of His love to die a God-forsaken sinner's death, and fill a destitute pauper's grave. As inspiration declares, "He made His grave with the wicked and with the rich in His death," because He assumed the responsibility for sin. The Father's essential benevolence forbade that He permit or find pleasure in the death of Christ, on any other grounds; yet Isaiah says, "It PLEASED the Lord to bruise him." If we do not renounce our sin and unbelief and accept of Christ as a substitute, a similarly certain and Godless death will surely be ours, every one. In plain terms, sin, unmitigated wickedness, voluntary rebellion against God and obedience to Satan is responsible for a continuation of all of the diversified miseries of earth.

When sin and its result is purged from the universe of natural and divine activity through an intelligent faith in the truth of redemption, the age

of millennial peace will at once begin. Read the twenty-first and twenty-second chapters of

The negation of negation and the death of death.

Revelation. The abolishing of sin is done by the arrest and incarceration of Satan and the fruit of that act will be the immediate birth of the Sabbatic age of peace. This is mere Cause and Effect on a broad scale. The Word of God declares that there is to be a forfeiture by sin of the power to propagate itself and a colonization of the element of sin in Satan's embodiment, in a suitable sphere, relegated to an orbit of "outer darkness," where wicked spirits have reserved for them "the blackness of darkness (ignorance) forever." This will be the negation of negation, and the death of death. Though the devil will be incapable of a further propagation of evil, yet it is the fixedness and depravity of his nature, and that of his associates that fixes their location eternally outside the bounds of light, love, peace, blessing, and the universe of benevolent and untrammelled activity.

Though few have been spiritually minded enough to see it, yet the fact is that the prophecies of Christ are the history of real Christianity foretold. A true biography of Christianity would fill in all the inspired outlines in the biblical life of Jesus from

His birth to His burial, rejection, crucifixion and all.

Let us turn to that marvel of prophecy, the fifty-third chapter of Isaiah. Though to the true disciple

Altogether lovely, or a root out of dry ground, which?

He is "The chiefest among ten thousand" and the One "altogether lovely," yet here we find

the Christ described as the impenitent and the unregenerate see Him, "A root out of a dry ground, with no form nor comeliness and no beauty that we should desire Him." "He is despised and rejected of men, a man of sorrows and acquainted with grief; . . . He was despised and we esteemed Him not." "He was in the world and the world was made by Him and the world knew Him not." "He came unto His own and His own received Him not." This is the reception that true Christianity receives from many of its professed popular adherents.

He declared, "The hand of him that betrayeth me is with me in the dish." Till this day the above

The Judas element in Christian officialdom foretold.

is as true of Christianity as it was of Christ himself. Its professed disciples and treasurers

are often its real Judases and for personal gain betray their trust. Though with them as with Judas it is suicidal to do so, yet the hypocritical kiss is imparted, and "the hand that betrayeth," is the one that is with Christ in the gospel "dish."

Inspiration gives us another master stroke of Christianity foretold in prophecy in the words, "They parted my garments among them and upon my vesture they did cast lots." Is this not grimly

**Officially robed
in the garments
of an outraged
religion.**

significant? They crucified the Christ, but robed themselves in

His garments for which they gambled in the shadow of His cross. They destroyed the divine life, but covered themselves with His clothes. Remember that this was being done by the very officials and leading members of His own church, who professed to be working, waiting and looking for His coming. Who is so blind as to fail to see the analogy between this and modern, popular Christianity? Many of the high priests of the professed Christian church, while praying, "Thy kingdom come" are nevertheless crucifying the vital doctrines of conscious regeneration, sanctification, divine healing, and the second advent, which are the very heart and life of Christianity, while covering themselves with the official garments of Christian authority. They destroy the vital spark of the gospel and then robe themselves in the habiliments of the victim. Prophecy was true in foretelling that Christianity like its divine original was to be "wounded in the house of its friends." Christian officialdom has always been the greatest foe to real Christian life and activity.

It is written further, "He made his grave with the

wicked and with the rich in his death." Here is the secret of the foregone facts. Wealth or

Hoarded wealth as fatal to religious life as wickedness.

wickedness alone can blind the souls of men to that extent that they crucify Christ and

then worship the corpse. They oppose vital Godliness and then worship a dead religious form. Hoarded wealth or wickedness is the very vitality of Christianity and leaves the worshippers but a dead religion. With both Christ and Christianity they "make their grave with the wicked and with the rich in their death." If one desires to find the life and energy of a vital Christianity he must generally go among the righteous poor to find it.

The Magdalene was not the only one ever moved with a desire to embalm a martyred Lord.

A dead Christianity embalmed in worldly respectability.

We have a dead Christianity embalmed in worldly respectability today in many places

where hoarded wealth and wickedness have made such funeral rites necessary, lest the stench of a putrid religion should horrify the worshippers in a defiled temple. There is many a burdened heart and tear-stained face comes to the denominational "dead houses," the moral morgues today to seek their Lord as Mary did to the sepulchre and like her they find them "empty tombs." The angelic voice still rings out to all such honest seekers after Jesus, and demands, "Why seek ye the living among

the dead? He is not here . . . go quickly and tell his disciples that he is risen from the dead . . . He goeth before you . . . Ye shall see him." Hallelujah. "As they went they were cleansed."

As Mary had only gone a few steps away from the empty tomb, in obedience to the angelic com-

**How Mary met
Jesus as the
reward of
obedience.**

mand, ere she met and was saluted by her risen Lord, so will all honest, believing, obedient

seekers after Christ find him, when they cease to seek for the "living" Christ among the "dead" ceremonies in the "rich men's sepulchres" into which many of our popular churches have lately been transformed.

This is not all, as Jesus had a resurrection, ascension and an eternal reign, so a resurrected

**The future
victory of
Christianity
foretold.**

Christianity will yet shake off her grave clothes of modern church etiquette and fold them

away in the tomb of time as Christ's burial robe was in the sepulchre; while vitalized anew she steps from her costly sarcophagus to bless the world through a divine ascension and an eternal reign of peace inaugurated by a millennial Pentecost. Amen. Even so, come Lord Jesus.

Nature and the physical world have always manifestly sympathized with the spiritual condition of the people both locally and universally. Mundane convulsions, atmospheric perturbances, and astro-

nomical agitations have always marked great changes whether they were progressive or retrogressive. Edenic personal experiences and physical conditions were inseparably joined; when the ex-

The physical world in its sympathy with spiritual conditions.

periences were abandoned, the conditions were forfeited.

Adam the sinner must find congenial and expressive surroundings. The flaming lusts of the Sodomites called for flaming vengeance. The spiritual death and degradation in Noah's day called for physical death and judgment. The birth of Christ was heralded by a bright, strange star, a morning star of hope. The rejection of Christ brought on the destruction of Jerusalem. The crucifixion of Jesus was marked by earthquake and darkness in the day time. The great apostacy of the last days of this age, Christ and the apostles declare will be marked by the mightiest convulsions and the most far-reaching and dreadful calamities of all kinds. Flood, flame, war, pestilence, famine, earthquake, cyclone and a universal epidemic of corporeal disasters will mark this spiritual decay.

The absence of true revival power in the churches today has lifted the restraining influence

The cause of the decay of the public conscience.

of the fear of God from the hearts of men and consequently licensed the decay of the public

conscience. The general corruption that has followed is calling for corrective afflictions to the

intent that the hearts of men be turned back to God from the myths of learning and lucre they have been pursuing. We must not be blinded by the glare of a popular though shallow and heartless Christianity.

CHAPTER XII.

To illustrate the principle of Cause and Effect let us examine that mysterious, and almost omnipotent energy which fills all earth and air, called electricity which has been in some sense known to men for hundreds of years. Though our fathers looked on it as merely an interesting or wonderful phenomenon, incapable of any practical results, yet a heartier research into its nature and laws and an effort to apply the same to every day business, has wrought revolutions in all branches of life. Hundreds of years passed away in useless ignorance

A profitable and
pleasing illustration
of the gospel.

because we did not know enough
to harmonize our needs with its
fixed principles and thus secure
its certain benefits. Our ignorance did not annihilate electricity, it merely left us void of its beneficial results. But today the harnessed lightning illuminates our buildings and streets, hauls our freight and passengers over the country, carries our thoughts almost instantly to our friends across the sea, and our very voices to our acquaintances scores and even hundreds of miles away. It empowers a fan to cool us in the summer and it heats

a coil to warm us in the winter. It runs our printing presses, mills and factories and in untold ways it lightens our labor and consequently lengthens our lives.

There is a similar but mightier power in the gospel of Jesus that has been tested and proven, but now for a long time it has lain latent waiting for some one to again arise and intelligently and practically apply its living, unchanged principles. The ignorance, unbelief, or neglect of men have not annihilated its power, but simply left themselves void of its mercies and benedictions. The gospel declaration is, "If we believe not, yet He abideth faithful; He cannot deny himself." A more radical research into its immutable principles, a more thorough knowledge of its laws and conditions and a truer and wiser harmonization with and application of the same to our every day life and business will work greater revolutions than electricity has wrought. The love-life of Jesus, as the power of the gospel is the greatest of all dynamics. It is written, "God is love;" then love is the life of God and as God is omnipotent, love is omnipotent of necessity. "Love never faileth." Men "do," "do," "do" a lot of work that passes for nothing, because in their mere human efforts and mere creature activities they do not "tarry" before God until they be "endued with power from on high."

A profitable illustration continued.

The unintelligent way in which the gospel has been preached, and not the gospel itself, is the cause of its present limited fruitfulness. A hope-

The helplessness
of hopelessness,
its cause and
cure.

lessness has been born through failure in gospel work lately that will be hard to overcome in

the future. If hope can be inspired, as well as future effort intelligently directed by this gospel of Cause and Effect, the writer will be well paid for his toil. That there is any ground for hopelessness or possibility of failure to intelligent, believing, self-sacrificing effort is emphatically untrue. If the same loose unintelligent methods were applied by persons as unqualified to act, in the electric realm as is being done in the gospel world, the result would be even more futile and fatal. Even this might not be an unmitigated malediction, as the fatality might correct the folly. Nor is this mysterious electric element in its subtle and powerful operations as an illustration and handmaid of the gospel very far removed from the very heart of the same. Its mystery, power, universality, invisibility, adherence to law, affinity for certain elements, responsiveness to intelligent desire, fatality to ignorant irreverence and general disposition and ability to bless the sons of men, make it an interesting, ethereal illustration of the true gospel. Like the gospel, its power to bless is dependent upon a medium entirely insulated or isolated from

the earth, as a conductor of the invisible currents of vital energy.

Without this element of perfect isolation there can be no electrical wonders wrought and the extent of the insulation is the limit of electrical

The principle of separation from the world illustrated.

accomplishment. A break in the insulating element is fatal in the field of electricity and equally

so in the gospel realm. The principle of Cause and Effect has long pointed to the wickedness and even the worldliness of professed Christians and then at such passages of Scripture as the following, and declared that the chasm between the command and the obedience was the cause of the churches' defeat. "Come out from among them (the worldlings) and be ye separate and touch not the unclean thing and I will receive you and be a father unto you and ye shall be my sons and daughters, saith the Lord Almighty." "If any man love the world the love of the Father is not in him;" and "If I regard iniquity in my heart the Lord will not hear me." Let any one who desires to see the possible reason of the above exacting scriptural requirements illustrated by natural things, seat himself in an insulated chair and hold the poles of an appropriate battery. He becomes the recipient of electric energy up to the fatal point if he wills, as in the Sing Sing prison chair. But mildly for experiment, he feels a burning electric rush all

through him, his hair becomes like wires, he seems to feel an enlargement of his flesh and you can draw fire from his very body by touching him. All these wonderful phenomena largely disappear when he steps out of the insulated chair even though he still holds the pole of the battery and still receives the vital current. The reason is that the earth becomes a negative influence and his electric vitality is squandered. Virtue has gone out of him as Jesus said when the woman touched him.

This is the reason that some apparently good and honest, but worldly workers, in the gospel realm are fruitless and barren.

The cause of barrenness in the lives and efforts of preachers.

There is a manifest breach in their insulation from the im-

purity of the world in its spirit or practice. The divine love-life of Jesus as the heavenly vital current, is leaking out through their conscious or unconscious contact with worldly things. Jesus said, "How can ye believe that receive honor of men and not the honor that cometh from God only?"

It does not take superhuman effort to press an electric button, throw a steam lever or open a

The race is not to the swift nor the battle to the strong.

water faucet and produce powerful results. These results in their true causes were

there before the actor appeared and waiting only to be given the opportunity to manifest themselves.

Thus with the supernatural power of the gospel when intelligently applied by simple, obedient faith. Peter said at the healing of the lame man at the beautiful gate of the temple, "Ye men of Israel, why marvel ye at this, or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of our fathers hath glorified His Son Jesus and through faith in His name hath made this man strong whom ye see and know; yea, the faith which is by Him hath given him this perfect soundness in the presence of you all." We plead for a re-enthroning of that apostolic, simple, but intelligent faith as the wisdom and power of God, applicable and mighty as ever.

The coronation of this truth alone will rescue Christianity from being killed by a false kindness and wounded to death in the house of its friends. A just recognition and an intelligent presentation of this truth of Cause and Effect will bring about a religious revolution where everybody is nearly ready to admit that revolution is necessary. We need a religious revolution almost universally. Even the churches of the reformation need reforming themselves. Both the Lord's and the people's needs are calling for another Luther, Knox or Wesley to bring order out of confusion and edenize the religious chaos of today by protesting

The church and
the world are
both calling for
another Luther.

against the protestantism of the times. Though there is much bright, interesting and helpful truth presented from the modern pulpit and press, yet there is little that is revolutionary and reconstructive and this fact begets a retroactionary revival, a hopelessness that is paralyzing. The people feel that more of the same pulpit presentations that produced this present religious stagnation can never bring about a reformation of the same. The conditions that caused the disease must at least be changed in their application, to effect a cure. The manifest disposition to give us more of the same element that has largely produced or at least permitted this baneful state of affairs in religion is very irrational.

A due recognition of this element of law and order, of Cause and Effect as a revolutionary element is the hope of the hour.

An intelligent
recognition of
Cause and Effect
is our only hope.

When the elements of accident and uncertainty are thrown out of the realm of Christianity there will not be much left but the name, in some places; but the divinity that remains will be so accessible to intelligent, believing discipleship, that glorious and limitless results will be produced through a just recognition of the ever acting principles of remuneration or retribution.

In that striking parable of the great supper, which sets forth the whole Christian age, this very

truth of a latent and unused energy or power of the gospel is taught. God in Christ Jesus is the man of whom the Savior there said, he made a great supper and bade many. That supper was the real blessings of the true gospel. It is a feast

Unbelief makes
the gospel supper
a fast rather than
a feast.

to the souls and a blessing to
the minds and bodies of men.

It is not a mere lunch or back door hand out for the tramping pilgrims to piece out the carnal joys of the world, but it is a true spiritual and mental feast. In contradistinction to a dinner or breakfast it is peculiarly a supper. These other meals imply that parts of the day are still to come, but the supper is the last meal of the day; it implies the end of the day is near and it must be eaten, or the long, dark night passed in hunger. There is no post mortem salvation in this parable, it implies that to those who reject gospel mercy there remains nothing, but "the blackness of darkness forever." When in contradistinction to the patriarchal, or Abrahamic breakfast and the Mosaic or Judaic dinner, this pentecostal or Christian supper was prepared, Christ commissioned his disciples to go into all nations and preach the kingdom of God, and he bestowed miraculous powers upon them as proofs of their divine authority, which proofs were to last as long as the commission.

These miraculous proofs are demanded by the

world even yet. The promise is not rescinded anywhere in scripture. Unbelief alone has banished them from the church. Reader, is your unbelief

All are as blest
as possible con-
sidering the way
they live.

helping to do so? We are told
to "earnestly contend for the
faith which was once delivered

to the saints," as much as to imply that it is lacking among us today. This parable says to all, "Come, for *all things* are *now ready*." This is true from the divine side, all is done that can be done till men repent and believe. But as Jesus said, "They ALL with ONE CONSENT began to make excuse." Their fields, flocks and families they declared, hindered them and they begged to be "excused." Men's fields, flocks and families will be made a blessing to them if they believe and obey Him fully. It is only the disobedient who are ever hindered, or cursed by either or all of them. The Lord is a very accommodating being and he will "excuse," any one from the gospel feast who insists he must be "excused." But to those thus excused there is no heaven of eternal bliss.

To ignore the cross is to lose the crown as sure as to neglect to plant is to miss a harvest. The

There is a power
in the gospel en-
tirely undis-
played.

lord of the feast said that those
should "never taste of his sup-
per" who made more of their

fields, flocks and families than of him. God must be loved and served above our father, mother, wife

or child, or, it is written we are "not worthy" of him. It is significant that they "ALL with ONE CONSENT began to make EXCUSE." Till this day that is true and men do not really come into this gospel banqueting house where God's banner over them is love. They are blinded and biassed by selfish motives largely, and not truly devoted to God. Their family and commercial interests hinder their spirituality. As Christ said, The cares of this life and the deceitfulness of riches choke the Word that it bringeth forth NO FRUIT TO PERFECTION. Luke 8:14.

Oh for a mightier, a limitless consecration to God and a faith as far-reaching and firm as the truths

The church's inertia is a reflection on gospel truth.

on which it rests. This alone will make gloriously applicable the latent pentecostal energy of

the gospel of Christ. The world is waiting for an awakened church membership to arise and wipe the apparent reflection from the inspired truth of God by making a practical and limitless display of the pentecostal power of the gospel. Amen. This limiting the power of God and the atonement of Jesus is the most virulent form of unbelief, because it is a traitorous element within the Christian's camp, a wolf in the Lord's sheep fold.

That Christ's sacrificial death and resurrection were essential in the very nature of things to man's redemption is very plain to deeply spiritual and thoughtful persons. Let me illustrate the case.

Mr. A. has a five thousand dollar mortgage on Mr. B.'s entire herd of one hundred head of horses and their offspring. But since Mr. A. got his mortgage,

Another profitable illustration of redemption.

a friend of Mr. B. has presented him with another very beautiful horse. A. has been boast-

ing that all B.'s horses really belonged to him, in a sense, and soon would be entirely so. He is jealous and almost insanely anxious to have that particular horse included in the mortgage. Mr. B. refuses under any circumstances to mortgage the same. Mr. A. sees Mr. B. driving around with this beautiful creature and his insane lust for gain and his desire to humble or rob poor Mr. B. drives him to go by force and take that horse from him.

Mr. B. is poor while Mr. A. is rich, but an honest judiciary settles a damage fine of five thousand

Another profitable illustration of redemption continued.

dollars and costs on Mr. A. for his crime, besides giving back to Mr. B. the horse which Mr.

A. had taken. This damage sum that goes to Mr. B. is just equal to the face of Mr. A.'s mortgage and pays the same in full. Thus Mr. B. gets back the horse of which he was robbed by Mr. A. and he gets the entire mortgage lifted from all his other horses as a consequence of the court's decision, and A. pays all the bills.

This was just what was done in the redemption of Jesus. At the Adamic fall the arch-enemy,

through the medium of man's sin, secured a sort of mortgage on the whole human family. At death, the mortgaged commodity was forfeited for non-payment of claims. It is evident that no mere human being could redeem the race, for the mortgage of sin covered them all. Nothing that they themselves could do would be recognized. But since the fall, Jesus came as the Son of God a creature of another line, born into the human family, free from the taint of sin, uncovered by its cursed mortgage. The arch-enemy of the human race saw Jesus on the hills and vales of old Judea, exercising all the prerogatives of an unfallen human being, an original human son of God untainted by sin. This stirred the jealousy of this anarchist of the pit and he tried in every way to get a mortgage on Jesus by tempting Him to sin.

Comfort, pleasure, wealth, honor,—all was lavishly offered but as fully refused. Thank heaven!

To receive out of season is to lose without reason.

Jesus knew that the true way to possess these things eternally was to deny himself awhile and await God's time of giving them to Him. Things received out of season are often a curse without reason. Then after Christ preached that awful sermon on false religion, as recorded in the 23d chapter of Matthew's gospel, in which the robe of hypocrisy was torn from the devil's religious pre-

tensions as displayed in the lives of the Pharisees, his satanic wrath knew no bounds. He determined that Christ should die at any cost. This is just what Jesus desired. He said, "For this cause came I into the world."

He constantly testified, "The Son of Man must die," "Must be lifted up." It is significant that

The officials who
slew Jesus all
testified to His
sinlessness.

three times from different persons, all in official connection with Christ's crucifixion, on the morning of the tragedy, God wrung the confession from Satan's representatives, that Christ was guiltless. Pilate said, "I find no fault in Him." Pilate's wife called Him a "just man." The centurion and his minions that drove the nails said, "Truly, this was the Son of God." Now, as it is acknowledged in hell, earth and heaven, that death is the proof, punishment and fruit of sin and it never was God's original intention for any creature that He had made to feel death's sting, it is seen that Jesus had a right to live forever and was wrongfully put to death. "By one man's transgression came sin into the world and death by sin, so that death passed upon all, for all have sinned." Jesus was sinless and He would consequently have been living yet, had He not been crucified; but it was needful for us that He go away. Though what would ordinarily be mortal wounds were inflicted upon Him, yet He had to

"yield up the ghost." He had said, "No man taketh my life from me. I have power to lay it down and I have power to take it up again."

Though this be true, it does not clear Satan or his minions, as they proved their animus and guilt

The philosophy of redemption made plain.

by the effort. When three days in the tomb had proven the certainty of death, Jesus

came forth, victorious over sin, death and hell. At the throne of the universe the outrage was settled in Christ's favor, after a fifty days' suit. The damage claim, awarded to God the Father, was a sum equaling the face of Satan's mortgage on the race, besides the Son who had been torn from Him. The race was declared free, redeemed. The debt was legally and honorably paid. The mortgage was liquidated and Satan entirely defeated at his own game. The Holy Spirit was poured out freely and offered to all who would come to Jesus for it.

This is Shakespeare's "Merchant of Venice" on a large and real scale, marriage and all; except that the in-

The "Merchant of Venice" on a large and real scale.

fernal Shylock took his pound of flesh from the divine Antonio.

This is the plain philosophy of redemption. The gospel account of the God-man and His redemptive sacrifice is philosophically plain and in considering the condition of things, it was a scientific necessity. Christ, the God-man then, is the

hope of the race, the central figure of history, the only avenue of hope and the open door to heaven. He has the moral fitness and right to do business at the throne of heaven and on the plains of earth. He can put His hands on us and on the throne of God at the same time and make a union of divinity and humanity eternally.

The redeemed sons of men may choose to remain in Satan's service if they will. That is their terri-

Unbelief the principle of inactivity and bondage.

ble prerogative but it is not obligatory in any sense upon them; like the freed southern slaves

who were found living in slavery in the mountains of Georgia years after the Civil war, because they believed the lies of their masters. Unbelief in the proclamation of emancipation and the tragedy of the Civil war kept them in slavery while others were saved by faith. Unbelief in the tragedy of Calvary and the divine proclamation of liberty to penitent sinners is a crime against one's self.

God is necessarily a being of moral perfection and this very fact forces Him to demand moral

Purity the essential basis of union with God.

perfection on the part of His intelligent worshippers as the basis of union and communion

with himself. Moral perfection is both His being and business, His essence and end, and nothing short of moral perfection then, can in His mind, from the very nature of things be a suitable plane

of attainment for His children. Thus the command, "Be ye holy, for I the Lord your God am holy" is the essential requirement of God, and the inspired statements, "Holiness becometh thy house Oh Lord forever," and "Holiness, without which no man shall see the Lord," are the natural sequences to the very nature of a being of God's superlative perfections. The true and intelligent Christian is the man who thinks, desires, plans and acts as nearly as possible as God would do under the same circumstances. He who limits or denies the possibility of personal holiness or sanctity to men, limits or denies the possibility of union or communion with God, in the same degree, as with impurity of intention or voluntary imperfection God's very nature prohibits us communion or pleasure.

Men can fully renounce sin, straighten up the past as far as lies in their power, begin a life of righteousness and in answer to the prayer of faith God will forgive His prodigal sons and give them a conscious, regenerating blessing and grace enabling them to live righteously. A universal pean of praise should forever ascend to the skies for the glad tidings of the gospel that man is identified as a son of God and an heir of heaven. "When the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that

Glorious and limitless possibilities for men.

righteousness and in answer to the prayer of faith God will forgive His prodigal sons and give

we might receive the adoption of sons." "He made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." Salvation by faith brings a major strain of victory into the minor tune of our lives.

Jesus exchanged places and deserts with the lost race, and received the curse which we deserved,

Jesus took our
deserts that we
might take his.

that we might receive the blessing which he deserved. He became in body the Son of man,

that we might become in spirit the sons of God. He came down to this lost world, that we might be privileged to go up to that blest world of light and love. He bore the cross that we might wear the crown. He sweat blood that our faces might shine in glory. He died that we might live. O, adorable Jesus! O, blessed Redeemer! Thou glorious hope of a ruined race! We will surely renounce our sins and let thee count us in among the trophies of thy bloody sweat, and painful, shameful, sacrificial death.

Man, the invisible, the mysterious, the unknown, is identified as a son of the equally mysterious and

Man identified as
a son of God and
an heir of heaven.

invisible God. "An heir of God and a joint-heir with Jesus Christ, to an inheritance incor-

ruptible, and undefiled and that fadeth not away." This heavenly house-builder, this divine carpenter, who has been constructing mansions in glory for

His friends for eighteen hundred years, is the hope of the race. He only has the key to all the combinations of earth. He has the world unit of measure, weight and description. He has the solution to all its knotty problems and the elucidation of all its mysteries. He has the key to the old earth's true tool chest, laboratory and instrument room. The second coming of the Savior and the establishing of the millennial age of peace is not only the desire of all good beings, but the hope of the world at large.

It is to be noticed that no amount of unbelief on the part of humanity can nullify the fact of re-

The fact of redemption is unaffected by our faith or unbelief.

demption. That legal transaction stands on its own merits independent of the faith or unbelief, actions or emotions of

men. This Gibraltar of truth stands in defiance of universal bombardment, unaltered and unalterable. Therefore, it is written, "Though we believe not, yet he abideth faithful; He cannot deny Himself."

This fact of redemption is not affected by our feelings, yet our feelings are affected by the fact. Redemption is a certainty, whether we believe it or not; but if we really do believe it, our feelings will be wonderfully influenced by that fact. The fact of a mortgage being paid by a friend would not be changed by the man's unbelief or lack of emotion; nor would his emotions be stirred in the least

so long as he remained in unbelief of that fact. But the moment he saw and believed the truth, his

emotions would be influenced
 This fact is unaffected by our feelings, but our feelings are affected by the fact. "according to his faith." As we just related, some southern

freedmen lived in slavery for years after the Civil War, because they believed the lies of their old masters who told them they were not free. Unbelief kept them in bondage, faith would have set them free, by inspiring suitable action on their part. They were walled in by a shadow, incarcerated by a chalk mark on the ground, so to speak. They were imprisoned by a notion, and faith in the facts of the blood-sealed proclamation of emancipation alone could inspire saving action. This is redemption's story in a nutshell.

Faith in the divine proclamation for the sinner, inspires saving action on his part, in penitence and righteousness of life. Unbe-

Faith is an essential doctrine even in politics. lief of the truth and heeding

the lying sophistry of the satanic slave-driver enchains the soul in helpless, despairing inactivity. "Only believe and thou shalt see the glory of God." For faith implies and inspires penitence, purity, restitution. Believe and live, or doubt and die is now seen to be a social and political truth, as fully as it was formerly seen to be a scientific and theological truth. "All things are possible to him that believeth."

The redemption of Jesus is a bundle of limitless possibilities to the race; but those possibilities

Redemption is a bundle of limitless possibilities. must be utilized, or they are as fruitless as seed unplanted.

There is a vast difference between being *redeemed* and *released* from sin. All men are unconditionally redeemed from sin. That was God's work; all may be conditionally released from its power. Repentance, faith and obedience are the conditions of the latter, which is man's work. The sacrifice of Jesus was the purchase price of the former, which stands unconditionally for all. Redemption is as a gold or diamond mine worthless, while unworked, but which rewards the believing actor "according to his works."

If a gold mine were bestowed upon the reader as a gift by a friend, the deed to the same would be

useless as long as he disbelieved in the mine's paying qualities, for his unbelief would be a brake on the machine, a

Infidelity as a discouraging quality, inspiring only to inactivity.

fire extinguisher on the furnace of his enterprise. His lack of faith would be a neutralizing, discouraging quality inspiring only to inactivity. On the other hand faith in the existence of the mine and its treasures would become a blessing quality, through the fact that it inspired action by its offer of reward. His faith would call forth effort and his effort would be rewarded by the results of the

mine's output. Here is the harmonization of the principle of being "saved by faith" and "rewarded according to our works." It is philosophically plain.

Reward or punishment is no accident or chance, it is a geometrical accuracy, a mathematical certainty which is appalling. Intelligent faith is the very antipodes of that inactive, superstitious, presumption that declares, "Somehow I'll be blessed, in some mysterious, unknown way because I believe."

The treasures of redemption must be woven into the life.

a giant ball of yarn with trinkets and playthings wound up in it. They were to get the desired

trinkets only as they knit up the yarn into some useful articles. Their actions were to be doubly rewarded by their getting the articles which they made from the yarn and also by the trinkets which rolled out every little while as they worked. Thus the Prince of Life has given us redemption. We must knit its thread into the warp and woof of an entire righteous life to be benefited; and then the benefit becomes several fold. We see the good works accomplished which we undertake, we receive the development of our natures in rectitude, we get better acquainted with God our

Savior, besides the present blessing and the hope of eternal reward. "The just shall live by faith."

Using the horticultural illustration of grafting the wild olive branches into the tame olive tree or the

Sin as a powerful
parasite; salva-
tion a powerful
purge.

earthly branches into the
heavenly vine, Jesus denomi-
nates Christianity as a

heavenly graft into the human life. I was going to say it was a legitimate but powerful parasite that eventually transforms the original body to its own likeness, but it is more than this. Sin, rather is a powerful parasite that has transformed the human nature into its own image, and Christianity is a gratuitous and divine infusion of a superabundance of the original, uncorrupted life essence acting as a powerful purge. This divine purging power goes on through knowledge and development, called "growth in grace" till the wild, human seedling, purified, ennobled and exalted produces its pristine fruits of purity and righteousness.

The practical zoologist, the horticulturist and the botanist look over their lists of hybrids, crosses,

The testimony of
zoology, horti-
culture and
botany.

successful grafts and mixed
plants and declare they all ad-
mit the validity of this Christ-

ian claim. Every sweet, luscious, navel orange, the grafted fruit of a lemon stock, is an illustration and proof of the scientific possibility of the claims of Christianity, that the fruits of the heavenly

Spirit can be borne in the human life, through the engrafting of the divine nature. It is written, "We are made partakers of the divine nature," through faith in those "exceeding great and precious promises."

To illustrate: The caterpillar seems to grow discontented and nauseated with his low, limited life. He gets an inkling of the fact that there is within his reach the possibility of "a higher life." He seems to make the magnanimous resolve, the heroic decision of dying to live, rather than living to die. He gathers the materials and tools together with which to make a coffin for himself.

A final farewell
to low and de-
graded condi-
tions.

With an intrepidity born of faith in the doctrine of animal regeneration and resurrection, he proceeds to make his own sarcophagus. When his cocoon is almost finished he seems to take a last farewell of his immediate friends and caterpillar acquaintances and deliberately seals up his chrysalis coffin and "screws down the lid." Hours, days elapse in nameless sensations and sufferings possibly, till the poor creature feels his life departing.

In the act of apparent death a new life seems to be imparted, with all its new sensations, aspirations, hopes, fears, appetites and possibilities. He cuts his way out of his coffin and his friends are less surprised than himself at the transformation that

has been wrought. Instead of the low, helpless, sluggish caterpillar he appears a beautiful butterfly, a living, variegated flower. His instincts, appetites

A living, variegated flower and the lesson it taught.

and mode of locomotion are as exalted above his former faculties as is his appearance. This is caterpillar regeneration or insect resurrection.

In renouncing sin and wicked companions for a life of religious purity and in physical death as the entrance upon the glorified state, just such experiences are seen. Every butterfly is a gospel sermon, an insect's oath to the scientific feasibility of present, spiritual regeneration and future, physical resurrection. Like the caterpillar, our present life is but a larva form of a better life beyond, which we can make or mar at will.

The following from Hans C. Anderson is to the point here:—"Once there was a beautiful pond in

An instructive lesson by an insect.

the centre of a wood. Trees and flowers were growing about it, birds sang and insects hummed above it. Under the water too, there was a little world of beings. Fishes and little creatures that live in water filled it full of busy life. Among them was the grub of a dragon-fly, with a large family of brothers and sisters. A dragon-fly is what the children call a darning-needle, that beautiful, swift creature with a long, glittering, blue and green body and brilliant, gauzy wings. Now, before

he became a dragon-fly, darting through the air and flashing back the sunshine, he was a dark, scaly grub and lived down in the forest pond. He and his family were born there and knew no other world. They spent their time roving in and out among the plants at the bottom of the water in search of food. But one day this grub began to talk among his mates about the frog. 'Every little while,' said he, 'the frog goes to the side of the water and disappears. What becomes of him when he leaves this world? What can there be beyond?' 'You idle fellow,' replied another grub, 'attend to the world you are in, and leave the beyond to those that are there!'

"So said all his relations, and the curious grub tried to forget all his questionings. But he could not do it; so one day when he heard a heavy splash in the water and saw a great yellow frog swim down to the bottom, he screwed up his courage to ask the frog himself. 'Honored frog,' said he, approaching that dignified personage as meekly as possible, 'permit me to inquire what there is beyond the world?' 'What world do you mean?' said the frog, rolling his goggle eyes. 'This world, of course; our world,' answered the grub. 'This pond, you mean,' remarked the frog with a sneer. 'I mean the place we live in; I call it the world,' cried the grub with spirit. 'Do you, in-

An instructive
dialogue be-
tween a grub and
a frog.

deed!" rejoined the frog. "Then what is the place you don't live in, the beyond the world, eh?"

"That is just what I want you to tell me," replied the grub briskly. "Well, then," said froggy, "it is dry land." "Can one swim about there?" asked the

Hard to describe one world to creatures of another.

grub. "Dry land is not water, little fellow," chuckled the frog; "that is just what it is not."

"But tell me what it is," persisted the grub. "Well then, you troublesome creature," cried the frog, "dry land is something like the bottom of this pond, only it is not wet, because there is no water."

"Really," said the grub, "if there is no water, what is there then?" "They call it air," replied the frog. "It is the nearest approach to nothing." Finding

Personal experience is possible, but it is a costly commodity.

that he could not make the grub understand, the good-natured frog offered to take

him on his back up to the dry land, where the grub might see for himself. The grub was delighted. He dropped himself down upon the frog's back and clung closely to him while he swam up to the rushes at the water's edge. But the moment he emerged into the air, the grub fell reeling back into the water, panting and struggling for life. "Horrible!" cried he, as soon as he had rallied a little; "there is nothing but death beyond this world. The frog deceived me. He cannot go there at any rate!"

'Then the grub told his story to his friends and they talked a great deal about the mystery, but could arrive at no explanation. That evening the yellow frog appeared again at the bottom of the pond. 'You here!' cried the startled grub. 'You never left this world at all, I suppose.' 'Clumsy

It is possible to live in either of two spheres.

creature,' replied the frog, 'why did you not cling to my back?

When I landed on the grass you were gone.' The grub related his death-like struggle and added, 'Since there is nothing but death beyond this world, all your stories about going there must be false.'

"'I forgive your offensive remarks,' said the frog gravely, 'because I have learned today the reason

A tremendous transformation in the insect world.

of your tiresome curiosity. As I was hopping about in the grass on the edge of the pond, I

saw one of your race slowly climbing up the stalk of a reed. Suddenly there appeared a rent in his scaly coat and after many struggles there came out of it one of those radiant dragon-flies that float in the air I told you of. He lifted his wings out of the carcass he was leaving, and when they had dried in the sunshine he flew glittering away. I conclude that you grubs will do the same thing by and by.' The grub listened with astonishment and distrust and swam off to tell his friends. They decided it was impossible nonsense, and the grub

said he would think no more about it. He hurried restlessly about in the water, hunting for prey and trying to forget. But not long afterward he began to be sick, and a feeling he could not resist impelled him to go upward. He called to his relations and said:

"I must leave you, I know not why. If the frog's story of another world is true, I solemnly promise to return and tell you."

**Insect yearnings
for a higher life
rewarded.**

His friends accompanied him to the water's edge, where he vanished from their sight, for their eyes were fitted to see only in water. All day they watched and waited for his return, but he came no more. One of his brothers soon felt the same irresistible impulse upward and he also promised the sorrowing family that, if he should indeed be changed into that glorious creature of which they had heard, he would return and tell them. 'But,' said one, 'perhaps you might not be able to come back.' 'A creature so exalted could certainly do anything,' replied the departing grub. But he also came not again. 'He has forgotten us,' said one. 'He is dead,' said another, 'there is no other world.'

"And now a third brother felt the same inward necessity driving him upward. He bade his friends farewell, saying, 'I dare not promise to return. If possible, I will; but do not fear in me an altered or a forgetful heart. If that world exists, we may not

understand its nature.' His companions lingered near the spot where he disappeared, but there was neither sound nor sign of his return. Only the

What we call death, but a change of conditions and not extinction of life.

dreary sense of bereavement reminded them that he had once lived. Some feared the future, some disbelieved, some

hoped and looked forward still. Ah, if the poor things could only have seen into the pure air above their watery world, they would have known that no loss was awaiting them in the changes that were to come, if only they obediently fulfilled the call that was within them. Their friends who had answered the call and gone before them, were supremely happy, but into the world of waters

There is a higher life within the reach of all who meet the conditions.

where they had once lived they could nevermore enter, neither did they desire to. The least touch upon its surface as the

dragon-fly skimmed over it with the purpose of descending to his friends, brought on a deadly shock, such as he had felt when as a water grub he had tried to come upward into the air. His wings instantly bore him back. And thus, divided yet near, parted yet united by love, he often hovered about the barrier that separated him from his early companions, watching till they too should come forth into the better life.

"Sweet it was to each new-comer to find him-

self not alone in his joyous existence, but welcomed into it by those who had gone before. Sweet also to know that, even while they were in their ignorant

The sweet hope
of the gospel
shadowed forth.

life below, there was something God had placed within them which whispered of the better life beyond, and made them able to obey the calling which He had put within. O, if they had only believed, they would neither have feared nor sorrowed, although they did not understand the things that were ahead of them." The analogy between this insect transition and human life, death and resurrection, and between the tranquility of an intelligent faith and the disquietude and despair of unbelief is very plain and needs no comment.

CHAPTER XIII.

As an instructive type of Christ and an exposition of the essentials of Christianity, the life of Adam is a study of the highest order, and both pleasing and profitable will the lesson be found to all who search diligently into its wealth of wisdom. As the father of the natural race, all human existence had its origin in him; and he obtained a wife from a wound made in his own side while he lay "in a deep sleep." This wife was "bone of his bone and flesh of his flesh," and she jointly with himself propagated the race, and the race thus propagated had all the physical, mental and moral qualities of its

Adam as an interesting and instructive type of Christ.

progenitors. Thus Christ is the paternal head of the SPIRITUAL race, and he also obtained his wife through a wound made in his "side;" while the "deep sleep" of three days in the rich man's tomb is expressive indeed. The church is the Lamb's bride and she owes her existence to the wounds of Christ. She, as "bone of His bone and flesh of His flesh," jointly with her divine Lord, propagates the spiritual race; who, when born of God have even now the spiritual and at the resur-

rection will have in some degree the other qualities and appearances of their divine Progenitor.

God told the prophet Jeremiah to go down to the potter's house that he might instruct him. He obeyed and saw the potter making a vessel on the wheel and the vessel was marred in the potter's hands and he broke it up and softened the clay, and from the same piece of clay he made "another

The potter and the clay, a divine lesson.

vessel as seemed good to the potter." This was a very comprehensive and instructive figure.

This was God's revelation to Jeremiah of His infinite purposes and dealings with humanity, as the context goes on to show. This potter represents the Maker of all things and the vessel He was making represents the grand mosaic of creation and all it included; hence Adam and the whole human family. The wheel represents the machinery of God's universal providence. Nature and humanity is the vessel that was marred. As the vessel in the potter's hands was marred just before its completion, perhaps, by the insertion of foreign substance, which some one might have dropped into the potter's clay, so creation and the human family

The grand mosaic of creation and its lesson to us.

just before the original probation was completed were marred by the arch-enemy of

the race infusing the foreign substance of sin into the garden of Eden and the hearts of our first par-

ents. Here, through the disobedience of the first Adam, the race was ruined in the marring of the work of the divine Potter.

The most pleasing instruction in connection with this type is found in reference to the manner in which Adam ruined and Christ redeemed the race.

The lust of the
flesh, the lust of
the eyes and the
pride of life.

The lust of the flesh and the
lust of the eyes and the pride
of life are the only temptations

with which the devil can assail the soul. These three temptations, however appear in a thousand different forms and dressed in as many different garbs, and happy is the man who knows how to defeat and overcome them and refuses to sell his birth-right for their mess of pottage. When Satan tempted our first parents, we find but those three points made. He told them the forbidden fruit was "good for food," that is the lust of the flesh; "pleasant to the eyes," that is the lust of the eyes; and, "to be desired to make one wise," that is the pride of life. They yielded to the Satanic pressure and ate the forbidden fruit. The consequence of this substitution of their own will for God's will was appalling and ruinous in the extreme.

Adam had, up to this time, a perfectly healthy body, entirely free from disease and the seeds of death. He had a perfectly clear and unclogged mind. His mind was six thousand years ahead of the best science of the world as referred to in

another place. His body was the perfection of health. He had the most perfect and congenial surroundings; but this one SUBSTITUTION of his own

My will not
Thine be done
makes hell of
Eden.

WILL FOR GOD'S WILL blasted and
ruined all. It filled the peace-
able animals over whom they

were made lords with vicious and blood-thirsty natures; their land with a disposition to bring forth thistles and briars; the souls of the pair with remorse and their bodies with disease; in fact, it transformed Eden into an inferno and opened up a stream of groans, tears, sorrow, blood and death as broad as the earth and six thousand years in length.

There is absolutely no hope for creation AS IT IS TODAY, no hope of restoration to original glory for

Earth and the
human family
are "the marred
vessel."

Adam or any member of the hu-
man family out of Christ. All
is a marred vessel in the hands

of the divine Potter, no matter how well educated, baptized or polished. The vessel was all marred, and its only hope depended upon being broken up and thoroughly moistened and re-formed into "a new vessel as seemed good to the potter." Thus with humanity and the world; as a marred vessel our only hope depends on being "broken all up," through repentance and moistened and made pliable by the dew of God's grace and re-formed "a new creature in Christ." "The sacrifices of the Lord

are a *broken* spirit, a *broken* and a contrite heart, O God, Thou wilt not despise." Psa. 51:17. "Whosoever falleth on this rock shall be *broken*, but upon whomsoever it shall fall it will grind him to powder." Matt. 21:44.

The "*breaking*" process is painful and crucifying to humanity, but it is absolutely necessary if we would ever be made, "another vessel as seemed good to the potter." As Jesus did not use the naturally hard, unyielding clay to anoint the eyes of

The clay must be softened to anoint the blind eyes.

the blind man, John 9:6., but spat on the ground and made clay of the spittle, so today,

Christ cannot use us to anoint blind eyes while we are in our naturally hard, unbroken and unpliant condition, but He must break us up, soften us down by the dews of His own blessed lips, re-fashion us with His own divine hands, and then we are fit "clay" to "anoint" the blind eyes of sinners. The anointing, however did not open the blind eyes, but it prepared him to wash in the pool, where he received sight in the very act. So today, God anoints the eyes of the spiritually blind with clay, the physical powers used in the preaching of the truth, but this does not really save the man, he must come to the gospel pool and personally wash to receive his sight.

The potter did not take a new piece of clay, but the same old piece. Jesus and the millennial crea-

tion, embracing all in Him, is the new vessel; and thank God, both humanity and creation as the original clay are eventually to be redeemed and made

anew in Christ, "as a vessel that seemeth good to the potter." All that was lost in

Adam and the original creation will be more than regained in Christ and the new creation. Sweep down the stream of time four thousand years from the ruinous consequences of the fall, and again we visit the old battle-field (Gethsemane is thought by some of the best historians to be the very site of the Garden of Eden.) We find a being here who is called in the Scriptures "the second Adam." Here on the old site he meets the old foe, who has had four thousand years to intrench himself. He had previously been tempted by the devil on the same identical points as was Adam and had vanquished him.

After He had fasted forty days the devil had attacked Him with a request that He use His divine

power to turn stones into bread.

Turning stones
into bread is poor
business.

This was the lust of the flesh in its finest and most harmless

form, but for Christ to have yielded here would have been the prostitution of His divine powers to unworthy ends. He had the power to supernaturally supply bread to feed the multitudes in the wilderness, but that power must not be used at the

devil's suggestion to deliver Himself from providential trials. He determined to trust His Father's care and endure the trial until the Father saw fit to remove it. Again, He was tempted to cast Himself down from the pinnacle of the temple to prove His divine and miraculous power. This was the lust of the eyes. All Christ's miracles were benedictions in themselves, to the persons on whom they were performed. But had Christ done this it would have had no influence, but to make folks stare, and wonder, and talk, and create a carnal and worldly glory for the Actor. It would have been simply yielding to the devil.

Christ did prove His divinity, however, but not in the devil's way. It was not by doing some daring,

**How Jesus did
prove His divine
Sonship.**

showy, loud-mouthed, useless act; but by His humiliation and willingness to die for His enemies' salvation when He could have defended Himself with "twelve legions of angels." The devil tempts men to show off their power and ability, but of Christ it is written, "There was the *hiding* of His power." Again an appeal to Scripture saved the Lord from His satanic foe. He was next shown "the kingdoms of the earth and the glory of them," and promised their possessions if He would worship the devil. This was an appeal to the pride of life, but was again repulsed by an appeal to the sacred Word, after which the devil left Him for a

while and angels ministered to Him. The reason some people are never tempted on either of these latter lines is because they never go beyond the "lusts of the flesh." They fall at the first temptation. It pays to resist temptations, and none will ever enjoy the angelic ministration, but those who do so successfully.

Here in Gethsemane, under conditions the very reverse of those under which the first Adam failed,

The will makes
Paradise an in-
ferno or Geth-
semane a para-
dise.

Jesus, the second Adam, succeeded. He was pressed with the weight of a world's sin, a worn and tired body, while un-

congenial and unholy influences pressed in on every side. But amid it all Christ said, "*not my will, but thine be done,*" and the consequences of this reversal of Adam's decision reversed the consequences of that decision. Sin and salvation. Adam and Christ in their experiences thoroughly illustrate the "GOSPEL OF CAUSE AND EFFECT." This substitution of the divine will for His own will, opened up a stream of peace and joy, and life, and salvation, and glory as broad as Adam's substitution of his own will for God's had opened up the contrary stream. Christ's decision has opened up *heaven* and salvation, as fully as Adam's decision opened up *hell* and damnation. But as all had to be real children of Adam, to be affected by his ruin, so all must be "born again," in reality become children of

Christ, to be affected by Christ's redemption. "As in Adam all die, so in Christ shall all be made alive;" but we must through a living faith, actually be "in Christ." A mere profession will not do. The extent to which Jesus bore all the shame, pain and death that we deserved is the limit to which we may bear all the love, life and blessing that He deserved. The prerogatives and possessions of our substitute pass to us by virtue of the fact that He exchanged places with us and suffered in our stead. This makes the possibilities of redeemed mankind through faith, as limitless as glorious.

It is written, "As we have borne the image of the earthy, we shall also bear the image of the heavenly"

Beautiful appearance the result of a beautiful spirit.

Adam. This is true physically as well as spiritually, and as men's hearts have to be "broken up" in repentance, to be made like Christ in spirit, so our bodies may be broken up through death and the grave, to be "fashioned like unto His glorious body." There is latent in every natural heart the *desire* to be beautiful, but a *disposition* to be ugly, and the disposition being stronger than the desire, men generally act bad till Christ is permitted to transform them. It is foolish, however to seek for the beauty we need in paint, powder and babylonish finery; Christ alone has beauty to bestow. He "beautifies the meek with salvation." He bestows 'beauty for ashes.' His beauty is placed on the

inside to be "worked out;" the world's beauty is placed on the outside and cannot be worked in.

Worldlings, like the patriarch Job, must go into the "ashes" of all their carnal hopes and worldly

True wisdom
says, "Thy will
be done."

air-castles to find this heavenly

beauty. Christ makes His peo-

ple *feel* beautiful now and He

will make them *look* beautiful after awhile. He is

said to be "The chiefest among ten thousand" and

the One "altogether lovely," and it is written, "We

shall be like Him for we shall see Him as He is."

Here and in no other place, can the natural, though

perverted human desire for beauty, be satisfied,

when as Christians, "we awake in His likeness."

All who by their actions today prove that they

acquiesce in Christ's decision to substitute the

divine will for theirs in all things will be blessed

by that fact with all the mercies which that

decision purchased; and, on the other hand, all

who by their own willfulness prove that they ac-

quiesce in Adam's substitution of his own will for

God's, are consequently cursed by all the miseries

which that decision brought. Similar consequences

have followed similar decisions in all ages, just to

the extent of the influence of the parties deciding.

Take, for instance, the most wretched, hopeless

sinner on earth, and let him begin to substitute the

divine will for his own and the results will be glori-

ous. Memory revives and he views his rags and

ruin, and thinks of the once happy wife and bright children who graced his cosy home, ere drink and wickedness of his had wrought ruin there. His

Acquiescence in
God's will is
health, happi-
ness and heaven.

friends and family, with his
health, hope and happiness
have all been sacrificed to his

own willful rebellion against God. But as he yields, the tears begin to trickle down, sighs begin to heave his bosom and he cries out, "Oh, my God, not my will, but Thine be done in all things forevermore." Hallelujah! What a transformation! Hope revives, faith triumphs, a new light springs into his countenance, a new energy leaps through his veins and he exclaims, "Bless God! I'll begin life anew." Hope, happiness, health, friends and bright prospects for both worlds now begin to brighten his life and his earthly inferno is transformed into a terrestrial paradise.

On the other hand, you can take the wealthiest, healthiest, happiest child of grace on earth and let

God's reward for
the love of right-
eousness.

him begin to rebelliously substi-
tute his own will for God's will,
and hope, happiness, health and

friends all seem to flee away while remorse and a sense of God's displeasure turn his earthly Eden into a hell of sorrow indeed. When Christ had proved His principles the angels declared in their song of adoration to Him as the Savior of sinners and the conqueror of the enemy of the divine

throne: "Because Thou hast loved righteousness and hated iniquity, therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows." If we are ever "anointed with the oil of gladness above" our "fellows" it will be because we prove that we "love righteousness and hate iniquity." So few seem to understand the subtlety of the old foe when he suggests to them to "turn stones into bread" by some unlawful means, or by entering into doubtful business schemes to help themselves out of the tests placed upon them by

The oil of gladness as a reward for the love of righteousness.

Providence. The world demands that its burdened spirits masquerade in the stolen robes of slaughtered happiness and that its broken hearts mask their misery under an unfelt smile, but true Christianity really heals the smart and infuses joy and gladness. An actual and conscious conversion is the only hope of the race; the "marred vessel" must be "broken," softened and re-formed or go entirely without the divine trade mark of gladness or a place in the "great house" on high.

In the parable of the Good Samaritan, this same lesson of the marring and re-forming of the

Parable of the Good Samaritan and its instruction to us.

divine vessel, or the ruin and redemption of the race is brought out. The "man" who "went down from Jerusalem to Jericho and fell among thieves," was Adam, the head of the race.

It is significant that he went *down* rather than *up*. "Jerusalem" was the "city of the Great King" and

the place where God revealed himself to men. It was equivalent to the favor and blessing of God. "Jericho" was the antipodes of Jerusalem. It was the first city cursed by a divine overthrow when the Jews took Canaan. It was rebuilt and became to this day the headquarters of the banditti in all that part of Judea. The word Jericho was equivalent to God's disapprobation and wrath.

When Adam unlawfully visited the forbidden fruit tree he made this *descent*. The thieves among whom he fell are said to have "stripped him of his raiment, wounded him and departed, leaving him half dead." These "thieves" represent the seducing demons, who stole from him the favor of God and the divine image in which he was created. They "wounded him." O, how full of "wounds and bruises and putrifying sores" is humanity today. How full of sore, *touchy* places is the whole human family as a consequence. They left him "half dead." Yes, this is literally true. Men naturally are moral corpses but physically alive. "Dead in trespasses and sins," is the verdict: needing to be "born again" to see God. An unconverted man is only half a man, and it is the poorest half, the wounded and bruised half. The

What is meant
by the words
"from Jerusalem
to Jericho."

The identity of
the man who
went to Jericho.

divine and spiritual portion is dead in trespasses and sins.

They also "stripped him;" it is written, i. e. they robbed him of his royal robe of glory and innocence.

**Human nudity
in comparison to
the covering of
the lower ani-
mals.**

It is a significant fact that man, the masterpiece of God's creative power, is the only one of

His creatures that is perfectly nude. Birds, beasts, fishes, reptiles and insects are all clad in the most wonderful robes, but man, the lord of all, is perfectly naked. These creatures are blessed with a beautiful, self-adjusting robe that always fits, whether they grow lean or fat; and with many of them, their self-adjusting robes of fur or feathers grow light in summer and heavier in the winter. If it becomes torn through accident it mends itself; not so with our artificial robes. The divine mechanism of these creatures' robes can be seen by a microscopic examination of a fish's scale or a bird's feather.

Why is the human family perfectly nude and filled at the same time with a sense of shame for their nakedness? Is it not a

**How man came
to be perfectly
nude.**

physical expression of a spiritual condition, an outside

prophecy of an interior state. And is not this sense of shame and instinctive mortification caused through a sort of intuitional knowledge of our responsibility for our fallen state? Could man

have been made so originally? By no means; like Jesus' garments at the transfiguration, man was, doubtless glory-robed and beautiful in his pristine Edenic state, ere he "went down from Jerusalem to Jericho" and was "robbed" and "stripped" by the "thieves." He will be thus royally robed again, thank God, through the atonement of Jesus; in the glorious resurrection morning, at the dawn of the coming millennial sabbatic age of peace.

It is prophetically significant in reading in Genesis of the prototype of this parable, that when the

Patchwork in religion is the fruit of the fall.

guilty pair lost their vari-graced robe of glory, they resorted to the fig leaves and patch work to cover their shame. The human family is to this day prone to get into this patch work or second-hand business in religion. That it is not acceptable to God is manifest from the fact that He had these robes laid aside and dressed them Himself in the skins of beasts. This act shadowed forth the sacrifice of the lamb-like Jesus to cover the nakedness caused by sin. It was a proof as well of God's recognition of the original communion and close relationship that existed between all forms of real life. One of Adam's near and dear creatures must die as a sort of propitiation for sin, to shadow forth the death of "the Beloved of the Lord."

The "thieves" when they had done their work "departed," it is written. Unless it was in the

temptation of Christ, the devil has never possibly had courage to reappear on earth in the form and manner in which he committed that dastardly outrage on the inexperienced though warned inhabitants of Eden. He has no need to do so now for he manifests himself to-day through depraved humanity.

Satan's most dastardly acts--the fall of Adam and the temptation of Christ.

The "priest" and "Levite," who passed by on the other side represent the two dispensations that preceded the present one. The patriarchal dispensation could well be called a priestly dispensation, for, as in the case of Abraham, Isaac, Jacob, Lot and all other heads of devout families, they were the priests in their own homes. The Mosaic dispensation was pre-eminently "Levitical" and needs no explanation. Neither of those dispensations did anything really, in the way of healing poor, blind, crippled, wounded, outraged humanity.

A "Samaritan" is, in the Jewish estimation, a mongrel, an unlawful mixture of Judaism and heathenism. This is just the idea that covered Christianity in the Jewish mind, an unlawful, mongrel mixture. The Jews said of Christ, "Thou art a Samaritan and hast a devil." Well, humanity generally finds Jesus to be a great deal what they make Him out to be; so He determined beforehand, if they would represent Him as "a Samaritan,"

The Jewish idea of a Samaritan Christianity.

then He would be "a good Samaritan." Hallelujah! Nothing was ever done toward re-forming the marred vessel and restoring the outraged human family to its rights, out of which it had been robbed, till Christ, the "good Samaritan" "journeyed" from heaven to where it was.

Yes, it was a long "journey" for Christ to leave His throne and companionship divine, to come

down where fallen man was,
 Jesus as a foreign missionary to earth. but blessed be God, He made

the foreign missionary "journey" to this sin-cursed and disease-wrecked world, because, as the next words say, "He had compassion on him." O, wondrous "*compassion!*" O, adorable Christ! Here is a friend, here is help, here is succor, sweet and complete. "He bound up his wounds and poured in oil and wine." Thank God for the dressing of the wounds by the divine Physician, the healing of the touchy, tender spots. Thank God for the "wine" of joy and the "oil" of glory, which Jesus freely bestows in justification and sanctification upon all who "call in" this divine Physician to dress their wounds. Wine always represents saving grace, and oil represents the Holy Spirit.

He "brought him to an inn," that is, a hotel. A hotel is a place where a weary traveler finds rest, a dusty traveler finds a bath room, a hungry man finds food, a homeless wanderer finds a home; and all this the

true church of Jesus, the divine hotel, proves to be to the souls and bodies of men. "He took care of him."

Yes, Jesus watches over each boarder in this divine hotel with a kind and fatherly solicitation and a momentary care. He also paid the pauper's board ere He "departed" and

The New Testament church as a divine boarding house to the needy race.

commanded the hotel-keeper to give him all he needed and He promised at His second coming He would repay it. All our soul's needs were paid for by Jesus ere He "departed" and the church members, as the hotel-keepers, are told to give each poor moral convalescent all he needs and wait the second coming of Jesus for their reward. This is the divine description of the neighborly Samaritan who then tells us, "*Go thou and do likewise.*" Glory to His blessed name! All true Christians are *good Samaritans*. Jesus said, "I have given you an example that ye should do as I have done to you."

"A new commandment I give unto you, that ye love one another." These words of the Galilean Carpenter opened up a new epoch in the history of the human race. A religion without love and sympathy is a thorn without the beauty and fragrance of the rose; and a religion that ignores the needs of the physical man is manifestly false, and a political or economic system

The cause of God is the cause of humanity also.

that ignores his spiritual need is equally so. Deity has no pleasure where humanity has no profit; the cause of God is the cause of humanity. Glorify God and you bless mankind; bless humanity and you glorify God. The preacher and the politician have really but one cause; reform and religion when sound and sensible have a common source and a common goal.

God's highest glory is inseparably connected with man's greatest good; as a good father's highest pleasure is largely dependent upon the health and happiness of his family. This fact is as far-reaching as it is true. It inseparably links the congenial physical surroundings, bodily health and best mental development of the human family with the will of God, as fully as spiritual purity and development are conceded to be His will. God loves and finds pleasure in every essential element of the lives that He has made. This proves that it never can be God's primary or best will for His people to live in squallor or be sick in body or dark and ignorant in mind, any more than it is His will for them to be sinful and defiled in spirit.

The religion that does not sweeten the spirit and perfume the active life of its possessor with sympathy's sweet fragrance is void of the divine endorsement, for love is the Lord's own trade mark. As Christians, let us be

God's glory and
man's good syn-
onymous.

true cosmopolitans, too big for any sect and too broad for any nation. Let every thought be a prayer, let every word be a psalm of praise and every work a wayside sacrament acceptable to God. Let us bury our bitterness in the open grave of Jesus and make our lives a sacrificial offering for the brotherhood of the race. Let us refuse to mix a draught of wormwood, gall and vinegar for the most God-forsaken "son of man." As divinely "wise men" let us reverently lay our gold, frankincense and myrrh at the feet of every earth-born re-incarnation of God, though the birthplace be a stable.

Let us break our "alabaster boxes of ointment of spikenard very precious" and pour their costly contents on the devoted head of the doomed race. With love and sympathy let us divinely "anoint" them "aforehand to the burying." Let us fill the prison house of the universal "son of man" with the odor of our hearts' most precious ointment and our lives' most fragrant love. Let us drop a few tears of sympathy on the tired feet of the world's condemned scapegoats, and let fall the tresses of true discipleship over the sun-scorched nakedness of some heart-burdened "son of man." Let the last words of some dying, thorn-crowned victim of this cold world's heartlessness be, "She

Too big for any
sect or party.

The breaking of
the alabaster
boxes of the
heart.

hath wrought a good work on me," or, "She hath done what she could." Oh, heed not the indignant murmurings of the heartless throng who talk of a "waste" of effort and a thankless task and the money that might be made in another course, even though they cover their carnality by a pretense of pleading for the poor. Let us begin early and do this during life, lest our postmortem use of ointments and spices come too late and be angelically rejected as was Mary's at the tomb.

Many keep their hearts closed, or their affectionate appreciation unexpressed till too late, when

The folly of post-
mortem praise
and tombstone
eulogy.

years might have been added to
the lives of their loved ones if
they had received their due. It

is foolish to postpone the breaking of our alabaster boxes or the offering of our myrrh and frankincense till after death has released the recipient of all need of the aromatic action. The embalming spices of postmortem praise, tombstone eulogy and graveyard kindness are always as useless as the Magdalene found her spices to be at the rich man's rock-hewn sepulchre. With love's true fragrance let us sweeten, cheer and brighten the lives of those around us and receive the commendation both of conscience and of God. As in the case of Magdalene, the resurrected Christ will soon visit all such loving disciples with a personal "Hail Mary" that will thrill their souls with joy. "Inas-

much as ye did it unto the least of these ye did it unto me."

The identity of the Son of Man as the Son of God, is the secret of the ages and the philosophic

The aim of the ages and the purpose of Christianity. principle upon which this is accomplished is the real lesson of the universe and the study of

time. The unity of divinity and humanity in an intelligent Christianity is the aim of the ages, and plainly revealed as the plan of the Almighty.

The universe itself is but a theatre in which to display the glorious results of Christ's redemption on the stage of earth. This mighty millennial man in his universal unity, this coming Emmanuel in his divine humanity will be as truly a reflection of the earthly life of Jesus as He is a fruition of His death. God has said, "We shall be like Him when we shall see Him as He is." This will be but "the revelation of the sons of God," as spoken of in the Bible. Men stagger at the promise of God through unbelief, but it is written, "Eye hath not seen nor ear heard, neither has it entered into the heart of

The consequence of staggering at the promises of God. man" to consider "the things that God hath prepared for them that love him." Like

Abraham in the incident of the birth of Ishmael, we resort to illegitimate and Egyptian measures to piece out God's promise which unbelief declares is about to fail. And like him, the thing that we re-

ceive is not the child of promise, the divine Isaac, but a heartless, heathen half-breed like Ishmael, almost as destructive in its results as the birth of this bastard who was responsible for the Moham-medan bible, the Koran, the military enforcement of which has fertilized the fields of the orient with the blood of a hundred million martyrs. Nevertheless like the sure birth of Isaac, God's millennial train will arrive on schedule time and a sabbatic age of peace presided over by the divinely human Emmanuel will prove the plan of the eras and the power of God.

The chronic croakers, the infidel objectors, the fossils of formality will be unable longer to frighten

The marching
millions soon to
reach their pro-
mised land.

the vanguard of God's marching
millions in their steady tramp
to their promised land of light

and liberty, like the unbelieving spies did Israel of old. Our wilderness wanderings are almost over, thank God. All down along the ages, the prophets, martyrs, sages have foretold of this day's dawning long ago.

The prophecies of a holier day are seen in our military, political and economic conditions as well

The harbingers
of a holier day
are seen on every
side.

as in our religious affairs.

Christ's redemption will as perfectly Edenize the chaotic conditions of the present, as Adam's ruin blasted the primitive paradise. Those who refuse to heed the

warnings of the advance criers of the kingdom will be eternally relegated to the rear for their crime. Those who fail through faith to recognize the intuitional instruction of the semi-seers of today will be left in the lurch as back numbers of a defunct edition like "the foolish virgins," when the dispensational "door is shut."

Men have been ever prone to stone the prophets of the present while garnishing the sepulchres of

the ones their fathers stoned.
 Contempt for contemporaries has been the sin of the ages. Familiarity is through unbelief permitted to breed contempt

for one's contemporaries, but the prophets of the present must have a hearing soon. Faith is like a telescope in that it reveals distant glorious worlds and to some extent ignores the one on which it rests. Unbelief is like a microscope in that it magnifies the merest trifles of earth, but is incapable of seeing great things.

None but those waking and "wise virgins" whose "lamps" of faith and inspiration are "trimmed and

burning" will ever be able to
 The "wise virgins" only to cross the border into the new age. cross the chasm into the better age to come. These will form

a favored few at the close of this age who will pass into the future conditions as the early saints and disciples did into the Christian day from the Mosaic age. The others will suffer in the reconstructionary tribulation as the unbelieving Jews did in the

siege of Jerusalem under Titus the Roman; and for the same infidel cause.

All things foreshadow the fact that we are coming into a re-constructionary era. Present condi-

All sound reforms today are harbingers of the coming kingdom.

tions are doomed; and thoughtfulness reads the record of the decision in every atom of its

congested carcass. Our modern feudalism in commerce and economics is as ruinous as its old-time namesake. The strained relations of all things portend a change. The day of rank individualism is over. Separation is suicidal and disassociation is death. The principle of unity and true brotherhood is seen to be the only solution to our knotty problems even in politics, commerce or international affairs. The church is away behind in her reasoning on this matter. Even the world's thinking men see this change to be both a necessity and a certainty. What this coming change is they do not know; but it is the coming of the kingdom of Christ. Many of the political reforms demanded today, such as the entire prohibition of alcoholic liquors, Christian theocracy or man's true equality and fraternity, the public ownership of all public utilities, and equal rights to nature's products, all are harbingers of the coming of the millennial reign of Jesus. "Coming events cast their shadows before." The prospects are as bright as the promises of God and the coming results are as sure as Omnipotence is great.

Welcome, thou long-looked-for age of "peace on earth and good will to men." Welcome, thou hope of all peoples and desire of all nations, when death will have lost its sting and the grave its victory. Thrice welcome, thou blessed, sacrificial Savior, whose glorious second coming makes all these blessings sure. "Thy kingdom come, thy will be done in earth as it is in heaven." Amen.

THE END.

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